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PHILADELPHUS

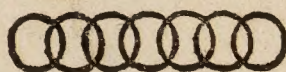
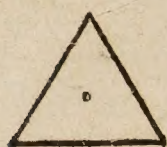


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פרתם ספר הקודש



THE
HOLY OF HOLIES
UNVEILED!!!

OR A FULL AND DIVINE EXPLANATION
OF THE

Deep Theosophic Figures

AND THE MANY

Scriptural Emblems,

WHICH

**ADORN THE SUPERB BIBLE
FOR SHILOH.**



WRITTEN BY PHILADELPHUS.

Who has, in unfolding them, *most explicitly* demonstrated the Nature and Existence of God; the *first* Glorious State of *Man*; the Original and Fall of Angels; the Creation of this World; the *true* Nature of the Beasts, &c. and cause of Man's *Formation*; his *gradual* Fall from Perfection, and *why* Eve was produced; the Nature of the Serpent, and of the Tree of Good and Evil; Adam and Eve's *total* Fall; the Virtues of the Tree of Life, and its Nature; how Man, and all Creatures will be Restored to their Primitive State; with the Nature of the MESSIAH's Glorious Reign on Earth.



LONDON:

PRINTED AND SOLD BY DEAN AND MUNDAY,
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A

NEEDFUL PREFACE.

TO THE READER, ,

WHOSOEVER thou art that hast this book put into thy hands by the Providence of Almighty God, I would address a few words unto thee, before thou proceedest in the reading thereof.

In the first place, I would desire thee to pause a moment and to examine seriously, with what view thou sittest down to read this book. Is it with a desire to search after Truth, that thy soul may be edified? or is it only a vain curiosity just to please thy carnal fancy or imagination? or with a heart already prejudiced and prepared to censure and condemn, because the name of Joanna Southcott is affixed to it; but however, let me beseech thee to take heed, whosoever thou art, of jesting or trifling with Spiritual matters, lest thou art found sitting in the seat of the scornful and a resister of the Holy Ghost; for in so doing, though thou canst not hurt the truth, nor him who now addresseth thee, yet thy own soul may be greatly damaged by such a dangerous levity. Examine therefore thy views in reading, and proceed no further,

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unless thou art disposed to do it with a meek unprejudiced mind, seeking spiritual profit; then mayest thou hope to gain advantage to thy soul, and that thy reading will not be in vain.

Secondly, I would caution thee not to expect here the wisdom or fashion of this world, which is foolishness with God, but be content to find in this explication a true and glorious demonstration of the existence and nature of God; the original state and fall of Lucifer, the original of man; cause of his formation; his first state of perfection; his miserable fall from it, and only possible means of being again restored to the same glorious state from which he fell. Therefore lift up thy heart unto the Fountain of Wisdom, that thou mayest be disposed to receive the Spiritual Truths here contained, lest the things which have been revealed by the Spirit of the living God, appear foolishness unto thee; for remember what the great apostle of the Gentiles saith "That the natural man receiveth not the things of the Spirit for they are foolishness unto him." Therefore take heed of judging by a natural or carnal Spirit, for the things of the spirit are only spiritually discerned. I can assure thee I did not set down to undertake this work without supplicating the divine assistance of God's holy Spirit to give me wisdom to write. Therefore I advise thee, to ask the same assistance from God, to enable thee to read, with meekness and spiritual understanding; so shall God be glorified, and thy own soul edified in divine truth.

Thirdly, if thou art spiritual take heed of limiting the Holy One of Israel in his dealings with any of his children; make not thy spark of knowledge the stand-

ard of all truth; for remember, that Saint Paul was caught up unto the Third Heaven and saw and understood things which was not lawful to utter, that is, I conceive—not to be spoken promiscuously or written in a public epistle, because the greater part were too carnal—for he upbraids some by saying “Ye who ought to have been Fathers in Christ, need to be taught again the first principles; and Ye who ought to have been fit for strong meat, must be fed with milk.” So it is evident the unlawfulness of his utterance was on account of the general incapability of his Hearers to receive—for be assured, St. Peter, John, and the rest of the Apostles, with Timothy, Titus, &c. knew those mysteries which were revealed to Paul when his Spirit was caught up to the third heaven, therefore Reader, beware of hasty and rash judgment upon the following pages; for as certain as St. Paul was taught in Heaven, so sure has some heavenly minded and elect Souls been taught there also, since the ascension of Paul; for God is the same yesterday, to day, and for ever: and I think those who love God above every thing, for them to be inquisitive into the ways of his Providence and Works, is so far from being a Fault, that it is our greatest Perfection: We cultivate the highest principles and best inclinations of our nature, while we are thus employed; and it is littleness or secularity of spirit, that is the greatest enemy to contemplation. Those that would have a true contempt of this world must suffer the soul to be sometimes upon the wing, and to raise herself above the sight of this little dark point which we now inhabit. Give her a large and free prospect of the immensity of God’s works and of his inexhausted wisdom and goodness, if you would make her great and good; as the warm Philosopher says:

*Give me a Soul so great so high,
Let her dimensions stretch the Sky;
That comprehends within a thought,
The whole extent 'twixt God and nought;
And from the World's first Birth and date
Its Life and Death can calculate,
With all th' adventures that shalt pass
To ev'ry atom of the mass.*

*But let her be as GOOD as GREAT,
Her highest Throne a Mercy Seat;
Soft and dissolving like a cloud,
Losing herself in doing good;
So let this mighty mind diffuse
All that's her own to other's use;
And free from private ends retain
Nothing of SELF, but a bare name.*

I will now conclude this needful preface with the words of a very learned Divine of the Church of England in the days of King Charles the 2nd — “There are (says he) a sort of readers that I have a word to say to, who condemn and laugh at every thing that their narrow noddles comprehend not. This I confess is a good easy way of confutation; and if we may take every fools smile for a demonstration” the Truth that a revelation of the Heavenly Worlds has been made to divine characters since the Apostles, “will be routed. But the best of it is, to call things by their right name's; this is but a vulgar childish humour, arising from nothing but a fond doating on the opinions we were first instructed in. In having made those the standard of truth and solidity, these prepossessed discerners presently conclude every thing that

PREFACE.

*“is a Stranger to their ears and understanding, and of
“another stamp from their education receptions, false
“and ridiculous, just like the common people, who judg-
“ing all customs and fashions by their own, account
“those of other nations absurd and barbarous. ’Tis well
“for those smiling confuters that they were not bred in
“Mahometism, for then without a doubt they would have
“made sport of christianity. But since they are so dispos-
“ed, let them laugh at the opinion I have undertaken for
“till they understand it; I know who in the judgment of
“wise men will prove ridiculous. It was from this prin-
“ciple that the most considerable truths, that ever the
“world was acquainted with, were to the Jews, a stumbling
“block, and to the Greeks, foolishness; and ’twas such a
“spirit as reigns in these children of self confidence, that
“called St. Paul a babbler. And methinks that till these
“narrow scull’d people could boast themselves infallible,
“and all their opinions an unerring canon, common modesty
“and civility, should teach them better manners than at
“first dash to judge that a ridiculous absurdity, which
“the greatest and choicest sages that enlightened the
“ancient (and modern) World accounted so sound and
“probable a Conclusion: especially it being a matter not
“determined against but supported by Scripture. But
“opiniative ignorance is very weak and immoral. And
“till those slight and vulgar discerners, have learned that
“first principle of true Wisdom, To judge nothing till
“they thoroughly understand it; and have weighed it in
“the balance of impartial Reason; ’tis to no purpose to
“spend ones breath upon them.”*

*Now, Friend Reader, I commend thee to him who is the
Fountain of all Truth, to bless and sanctify this Book*

*unto thy Soul's profit : Nor wilt thou be any loser, by
lifting up thine heart unto the Lord to crave his blessing
for it is Him alone that can make this or any other book
Spirit and Life to thy Soul.*

I therefore subscribe myself,

Thy friend and servant,

PHILADELPHUS

LONDON


OCTOBER 1814.

THE
HOLY OF HOLIES UNVEILED,

IN AN

Explication of Seven Theosophic Figures.



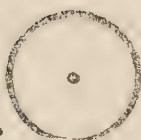
Ist.  THIS represents God without all nature and creature. The Eternal Unity, or Oneness, deeper than any thought can reach. The Trinity unmanifest in their supreme residence—called “The still Eternity” which is a calm serene habitation. And is the Abyss, without Ground, Time and Place.

A Person who's mind was like that of St. John and St. Paul's, gives the following account of The Still Eternity.

“There is (says the person) no way possible for any
“one to describe or give account of this but by being
“taken up into it; from which there is a freedom to
“give a description, according to what hath been seen in
“this world by a Spirit thither translated. It is the be-
“ginning and the highest of all worlds. It may be most
“properly entitled the Highest Court or Principality of
“the Triune Majesty. The situation of it is founded upon
“an Abyssal deep, where an inaccessible Light doth
“generate and spread itself, without bounds, as a vast
“Globe of Eternity. God is here to be known and
“understood abstractedly from Eternal Nature, as abiding
“in his own simplified Deity, before either the Angels or
“other Creatures were created. Here the Holy Trinity
“dwelt in the meek Stillness, enjoying themselves, before
“they brought forth any Image, or Likeness to them-

“selves. For in this High and Lofty Sphere no Figures
 “of Glory could be seen, though great Powers did move
 “here, and variety of Wonders did appear, sending forth
 a majestic awfulness”

See J. Lead's Book of the Eight Worlds.



2nd. THIS represents—The Principle called Eternal Nature. The Spot is to signify God's Eternal Eye, and types out the Trinity in their Eternal Unity, who placed themselves in the midst of Eternal Nature for the ordering and governing of it. The Space within the Circle types forth the Chaos or the abyssal Nothing; the Ground of all Essences and yet no Essence to be seen in it.—Eternal in its first original Birth and Being; when it came out of Wisdom's Hand it was a Pure Essence, being free from all mixture and imperfection, because God was the efficient cause of it, and it proceeds from God's abyssal Essence, generated from himself, it is the production of his all-productive will, and is the first manifestation of himself.

The Spirit of that Soul which can enter into *The Still Eternity* is able to see the original Ground from whence Eternal Nature did proceed. God out of Eternal Nature produced the Heavens and their Host. For He is the Being of all beings, the fountain of all good, the unchangeable will to all goodness; in his own nature incomprehensible, and inconcievable by all creatures; the supreme Eternal Spirit from whom all existence is derived. But you will say, if he is incomprehensible and inconceivable, how is he to be known? I answer,—Only by his own manifestation of himself.—You may say again, Where and how does he manifest himself? to this therefore I reply, that the hidden God is manifested in an outward state of Glory in the united splendor of Fire, Light and Spirit, working all the glories in Heaven, and this manifestation of his own unapproachable glory, or discovery of the divine powers is called *Eternal Nature*: so filled with the triune Power of God, as to be continually bringing forth new wonders and beauties.

You will perhaps wish to know what is meant by the Triune Power of God? Ans. The One God, the great unfathomable Abyss is first made known by this manifestation in a *Trinity* of Fire, Light and Spirit, which is called Father, Son, and Holy Ghost; always one and the same, inseparable and indivisible. *The Fire, which is the Root of every Life, is called the Father*; and being also a perpetual will to all goodness, is eternally willing, or *begetting the Light which is called the Son*; from the Fire of the Father, through the soft, meek, and friendly Light of the Son, is *eternally proceeding the Holy Ghost*, as a moving actuating Spirit. *The Father has his distinct manifestation in the Fire*, which is always generating the Light; *the Son has his distinct manifestation in the Light*, which is always generated from the Fire; *the Holy Ghost has his manifestation in the Spirit*, that always proceeds from both, and is always united with them.

It is in the first Principle only, that is, in the distinct manifestation of the Father in the Fire, (without the Light and Spirit) that God is called an Angry God, a consuming Fire; and that not from any wrath or anger in himself, but because *every creature* must live, and move, and have its being in God, who is every where present, *in all, through all, and over all*: as he fills all things, whatever exists must exist in him; and therefore those intelligent Creatures, who have by a revolted will, *broken themselves off from the Light and Spirit* of God, can only dwell in the first principle of a consuming Self-tormenting fire. But it must be remembered, that this division can never happen in the Divine Nature, where the three principles (Father, Son, and Holy Ghost; or Fire, Light and Spirit) are indivisible and inseparable; for it can only happen in the *creaturely* existence, when fallen from the perfection in which it was created.

It is this eternal unbeginning Trinity in unity of Fire, Light, and Spirit, that constitutes *Eternal Nature*, which is the manifestation, or outward visibility, of the invisible unapproachable Deity; which comes forth as a Birth from Father, Son, and Holy Ghost, and is filled with all the Powers of God. Out of these Powers, or out of this *Eternal Nature*, are the Births of all Holy Angelical creatures; whose Being is fed, kept up, and exalted, by the Supernatural Trinity, which is before and above all nature.

The Angels were created before Time was, out of the Eternal Nature, by the Word, or Son of God; immortal by the participation of his divine nature, and made capable of partaking his own happiness. Their Habitation is the Kingdom of Heaven, the glorious out-birth of the Deity; out of which, as before said, they were produced, and formed into three separate Hierarchies or Principalities, with a superior or throne Angel over each, to whom those in his Dominion were subject, but himself subject to God alone.

Two of these principalities still retain their original perfection (their throne Angels, are Michael and Uriel) but one has fallen from his first state of Glory, viz. Lucifer.

You probably will enquire how came that? for answer, understand, that in God, the Trinity of Fire, Light, and Spirit are inseperable, and can never be divided; but in the out birth of Nature, and in all intelligent creatures brought forth from it, they are capable of being disunited, by the working will of the Creature, contrary to the will of the Creator. Now the superior Angel of the highest of these Orders, called Lucifer, being intoxicated with the Power that was given him of continually calling forth at his command, the hidden wonders and glories treasured up in the Eternal Nature, for manifestation of the Power and Wisdom of God, in successively new and delightful forms, he imagined that there was an infinite power in himself, that was kept under by his submission to God. Fired with this vain and false idea of himself, he resolved to throw off all dependance on and allegiance to the Supreme Being, as the means of being exalted to a higher state; but no sooner had his potent will taken this fatal direction and turned from God into himself, but in a moment, all his Heavenly Glory and Beauty were lost; and instead of rising to a higher state, he fell into the bottomless depth of his own dark, fiery-working powers; that is, into the first painful properties of nature, without God, or rather without his Light and Spirit: for Nature unenlightened, unfilled by the Supernatural Deity, is darkness, misery, a self-tormenting Fire, a continual anguishing want, which can only be supplied by his Light, his animating and enlivening Spirit, from which Light and Spirit, *no creature can be broken off*, but by the wrong turning of its own will, *which is uncontrollably*

free: whatever it desired that it had—whether good or bad, there was no preventative: such was the all-powerful will of Lucifer.

You will now desire to know what became of Lucifer and of all those under his dominion? Answer. Those under his dominion *joined in his revolt*; and all fell together from their original state of exalted happiness, into the tormenting Hell of their own fiery and immortal natures, *broken off from the Light and Spirit of God*; a misery, which they had not before an idea of the bare possibility of, and yet their local abode was not changed, for they still remained in the same place, but by their rebellious workings, the wrathful properties of nature were awakened and kindled in their kingdom, by which all the beauties and glories of it (compared by St. John for its transparency to a glassy or chrystal sea) were in an instant transformed into an horrible chaos of the confused, *divided*, fighting properties of nature. If you were to consider the state and deadness that is in a *hard flint*, you would see what was and is the state of Lucifer and his angels by their breaking off from the Light and Spirit of God. The Flint is dead or in a state of death, because its Fire is bound, compacted, shut up and imprisoned: this is its chains and bands of death: a steel struck against a Flint would shew you, that every particle of the Flint consists of this compacted Fire.

Now a fallen Angel is in no other state of death, knows no other death than this: It is in its whole Spiritual intelligent Being, nothing else but that very same, which the Flint is, in its insensible materiality, viz. an imprisoned compacted darkened Fire Spirit, shut up and tied in its own chains of darkness, as the fire of the Flint,

The qualities of Lucifer, and the fallen angels after they became Devils are good Qualities; they are the very same which they received from their infinitely perfect Creator, the very same which are and must be in all Heavenly angels; but they are in them an hellish abominable malignity now, because they have, by their *own self-motion* which self-motion no goodness of God could hinder, because they were Creatures brought forth by, and out of, his own self-existent and self-moving nature, therefore they could not be made fixed because they were

free, through being the immediate product of God, consequently were in themselves self-existent and self-moving, but they separated themselves from the Light and Love which would have kept them glorious Angels. And here may be seen at once, in the clearest light, the *true Origin* of all Evil in the Creation, without the least imputation upon the Creator. God could not create a Creature to be an *infinite All*, like Himself. The qualities which are in the Creator must be in the Creature, but they are only there in a state of limitation; and therefore the creature must be finite and must have a self-motion, and so must be capable of moving right and wrong, of uniting and dividing from what it will, or of falling from that state in which it ought to stand. If a delicious fragrant fruit had a power of separating itself from that rich spirit, fine taste, smell and colour, which it receives from the virtue of the Sun and the spirit of the Air; or if it could in the beginning of its growth turn away from the Sun, and receive no virtue from it, then it would stand in its own first Birth of wrath, sowness, bitterness, and astringency, just as the Devils do, who have turned back into their own dark Root, and rejected the Light and Spirit of God. The Angels, when they turned back into the first forms of their own life, and broke off from the Heavenly Light and Love of God, they became their own Hell. No Hell was made for them, no new Qualities came into them, no vengeance or pains from the God of Love fell upon them, because they had nothing in them but what they had from God viz. the *first Forms* of an Heavenly Life; nothing but what the most heavenly Beings have and must have to all Eternity; but they had in them a state of Self-torment, *because they had separated them* from that Birth of Light and Love, which alone could make them the most glorious Angels. In a full ripened Fruit, its first sowness, astringency, and bitterness, are not lost nor destroyed, but become the real cause of all its rich spirit, fine taste, fragrant smell, and beautiful colour.

Thus you see the uniform life of all the creatures of God; how they all are raised, enriched, and blessed by the same Life of God, divided into *different Kingdoms* of creatures. For the beginning and progress of a Perfect Life in Fruits, and the beginnings and progress of a Per-

fect life in angels, are not only like to one another, but are the very same thing, or the working of the very same qualities, *only in different kingdoms*.—As it is said, Things on Earth are patterns of things in Heaven. Now I will conclude this opening of that great mystery which Moses knew, and also the Apostles, but did not write of, because the time *had not then come, for it to be publicly declared*; as we find Esdras *was commanded* to keep some of the books secret, which he had caused to be written by the word of God, and those secret ones which contained that whereof Moses had not written, because of the carnality of the children of Israel.—I say, those peculiar books, which contained, I conceive, some of the mysteries which Saint Paul was caught up into Heaven to have revealed to him; the Lord commanded Esdras to read or shew *to none but such as were wise and pious in heart* among the Jews.

These wise and pious ones, are those whom the Apostle calls Fathers,—who from being skilful, were able to digest Strong Meat, while others had need *to be taught again* the first principles, which is also in this day too much the case; and what is worse, *these Babes* who think they are young men, (yet cannot receive any teaching but that which the Apostle terms Milk,) *presume*, to reprove those who are arrived to the state of Young Men and Fathers, because they do not any longer feed on Milk, but will eat *Strong Meat*, in honour to God who has given them the appetite.—*Take this to heart; all ye.*—

But before I finish the explication of this Figure, I must observe, that there is no Evil, no Guilt, no Deformity in any Creature, *but in its dividing and separating itself from that Something*, which God had given *to be in union with it*, This, *and this alone* is the whole nature of *all Good and all Evil* in the Creature.

Now in consequence of Evil being *first* introduced into the Creature, and *then* into Nature, which was occasioned by that all glorious angel whose name was Lucifer, which imports refulgence of Light, or a blaze of Fire, who from admiring and adoring himself, fancying that that there was *some Infinity of Power hidden* in himself; which he supposed was kept under and suppressed by

that meekness and subjection to the Trinity under which he acted. Fired and intoxicated with this proud Imagination, he boldly resolved with all his Eternal energy and strength, to take their Kingdom—the Still Eternity—with all its glories, to himself, by eternally abjuring all meekness and submission to God. No sooner did his Eternal *potent* Desire, fly in this direction of a revolt from God, but in the swiftness of a thought Heaven was lost, and he found himself a dark Spirit, stripped of all his Light and Glory. Instead of rising up above God (as he hoped) by breaking off from him, there was no end of his eternal sinking into new depths of slavery under his own self-tormenting nature; whirled down by the impetuosity of his own wrong-turned will, in a continual descent from the Fountain of all Glory into the bottomless depths of his own dark fiery-working powers. In no Hell, but what his own natural strength had awakened, bound in no chains but his own unbending; hardened Spirit, made such by his own renouncing with all his eternal strength, all meekness and subjection to God. In that moment, the beautiful materiality of his Kingdom, his glassy sea, in which he dwelt, was by the wrathful rebellious workings of that Apostate Spirit, broke all into pieces; and became a black lake, a horrible chaos of fire and wrath, thickness and darkness, a height and depth of the confused, divided, fighting properties of nature. God's creating Fiat, stopped the workings of this rebellious Spirit, by dividing the ruins of his wasted kingdom, into an earth, a sun, stars, and separated *Elements*, which at first was only one. Had not this revolt of angels, brought forth that disordered chaos, (mentioned by Moses, Gen, i. 2.) no such materiality as this outward world is made of had ever been known. Gross compacted earth, stones, rocks, wrathful fire here, dead water there, fighting elements, with all their gross vegetables and animals; are things not known in Eternity, and will be only seen in Time, till the great designs are finished, (for which Man, on the Sixth day, was made visible.) As a Fire awakened by the rebel creature, began all the disorders of nature, *and turned that glassy sea into a chaos*; so a *last Fire*, kindled at the Word of God, shall thoroughly purge the floor of this World. In those purifying flames, the sun, the stars, the air, the earth and water, shall part with all their dross, deadness,

and division, and all become again as at first, *one element*, a heavenly materiality, and glassy sea of everlasting light and glory.




When God finished the creation of this world, as by Moses described, he took it from Lucifer, and gave it to a new Ruler, who was to be A SAVIOUR, and the Restorer of the whole to its primitive state and glory.

This Ruler had the divine and *most significant* appellation of—M-A-N, and his wonderful history is the subject of the next Three Figures.

Now, dear reader, if the eternal spirit of thy soul, has not yet become sensible that it hath fallen EXACTLY like Lucifer, *pray to God thy Father*, who did unite himself with a *perfect* man, became as thou now art, and shed his blood, that he might be THY Saviour, by which he has become all-sufficient to restore thee, that thou mayest return TO DO THY OWN WORK,—for when THOU didst depart from him, none could save thee BUT HIMSELF; therefore—O man,—how great art thou,—pray consider thy *former* dignity, and debase thyself no longer,—but, *return,—return,—return*,—that thy Father may put his *best* robes upon thee, and that thou mayest ride in the next chariot to himself; yea, that thou mayest become the GREATEST in his kingdom. HALLELUJAH!!!



3rd. —This is the true and real figure of MAN, not contrived by human speculation, but is written in the Book of Nature by the Finger of God, who created Man in his own image, and in his own likeness, a living mirror of the Divine Nature; where Father, Son, and Holy Ghost, each brought forth *their own Nature*, and therefore Man is the *true Offspring* of God, in whom the Divine Birth sprung up as in the Deity, where

the Father , Son , and Holy Ghost , saw themselves in a *creaturely manner*. Man had then the Female essence within himself, which was the same

in him as Virgin Wisdom* was in the Father, and Man's Body was no other than the Holy Ghost, in the same manner as the Holy Ghost is the Body or Glory of the Father and the Son. Whilst man was in his first state of glory, he produced out of himself his own Image in multiplicity, precisely in the same manner as he himself was produced by *Jehovah*; then Man and his Offspring were the companions of the Trinity in their supreme residence, the Still Eternity.—I therefore conceive, that when the Chief Man Spirit became visible, and was deputed by God as the Restorer of the fallen creation, that all his Offspring which he brought forth in his Father's high court, (i. e. the Holy of Holies, or Still Eternity,) did not descend with him; which makes me conclude, that they are those Spirits described in the following account, taken from J. Lead's Book of the Eight Worlds, wherein is a farther opening of the Still Eternity.

“A question,—What further Wonder did you here see? Answer,—A glorious and wonderful Element was seen, with numberless sparks of light: as this outward air is full of stars, so this element was bespangled with lights. Upon the enquiry of the Spirit that was there caught up (after the manner of St. Paul,) what these might be? It was answered, That all these were simplified spirits, that were ordained to garnish that globe, and to attend there the Triune Deity, *from whom they are generated*; evermore watching the Eye, (i. e. the Globe-Eye of Eternity,) to see when it would send them forth, to assume or take up bodies; being all pure, meek and mild spirits, which do perfect whatsoever and wheresoever they enter. These are the spirits that will sublimed and make bodies to become all Divine. It was further asked, by this translated Spirit, Whence their Birth was? It was answered,—From God the Father, in conjunction with the Eternal Virgin Wisdom, who brought them forth. Upon this I was advised, how that these spirits are reserved in this high globe, till Wisdom's day, upon this visible world (our Earth,) should as the morning star break forth. Then are they to go forth to multiply and make a princely host, God's wonders throughout all nations to display; that so this world

* This is fully explained in the body of the work.

See the Wisdom of Solomon, Chap. vi. to ix.

of misery and mortality may see a more happy day, from the operation of this eternal and meek Stillness, which will infuse their powers, and qualify with souls, that *from before all Worlds were pre-ordained* * to be spirited after this kind, by the means of simple abstraction; answerable to the production of these pure and eternal spirits, that fill up this globe of the majesty of the Triune God, who generated them out of himself before the creation of angels, or of any other beings. For these spirits are the first-born from out of the womb of the Eternal Virgin, as hid in God, before there was any figurative manifestation. They will enter therefore into holy souls with such penetrating powers, as shall give another habit of mind, casting it into an eternal stillness, and quieting all the working properties in the region of nature: it was told me—that as these spirits of light naked and unbodied, did fill up the globe of the unbodied majesty in Trinity, so it should come to pass in the full age of time, when Wisdom's first-born shall be made manifest, that this globe should then descend, and open in the Virgin offspring of Wisdom; by whom alone, the mighty deeds and works will be made apparent. Now be it known, that when by the Holy Ghost the time shall be expired, for their descending into corporeal beings here, or elsewhere in upper mansions, their eye shall become our eye, their ears ours, so that we seeing and hearing in them, to whom do stand open all invisible worlds, with the great variety of glories in these, shall have thoughts of a right kind to spring in our minds. O blessed time and day, when this Still Eternity shall thus open, **AND BE MADE MANIFEST IN CORPORIES!** The which is given me to know, will surely be. And it hath been revealed, that we being admitted hereby to look always into the orb of light and love, and to fix there steadily the eye of the mind, glorification may be brought down upon the visible elementary body, while remaining here, at certain seasons and times of a more intimate union and commixture with these powers of the manner aforesaid; that so as occasion may be, mortality may be hid or swallowed up in immortality: to make good that saying, *We shall not all Die, but be changed from Glory to Glory*, by the bright influencing of these spirits through the Father of Spirits."

* A proof that we existed with God before Time was.

As I conceive the above Spirits are men spirits *unfallen* I therefore firmly believe, that our blessed Lord and Saviour, was the chief of these, *according to his Manhood*, (for he called himself the Son of Man,) through which he was perfect Man as well as pure Deity, for the Trinity was inseparably united to him; in consequence of which, he became the all-sufficient Saviour of Men; therefore, well might the Apostle say, "*Christ is our Hope of Glory*," which is, that Christ formed in us spiritually, as he was in the Virgin Mary literally, and he living, growing, and raising *his own Life and Spirit in us*, is the *sole* and *only* means of our regaining that glory we had with the Father, *before the world was made*. And, indeed, the great dignity which (most do believe,) MAN gains, by the mediation of Christ, is a proof, that he was *at first* what I have stated; viz. THE REAL AND TRUE OFFSPRING OF GOD, Spirit of *his Spirit*, therefore, MAN IS ABOVE ALL angels, archangels, cherubims, seraphims, or any creatures whatever; *even as Christ is above all*, and the Scriptures prove, that Christ will make EVERY MAN LIKE HIMSELF.

Therefore, O MAN, behold the great original, and high state of thy birth: Here, let all that is within thee, praise thy God, who has brought thee into so high a state of being, who has given thee powers as eternal and boundless as his own attributes; that there might be no end or limits of thy happiness in Him. Thou wast made visible when Time began, but as Time was in eternity, before it became days and years, so thou wast in God and his companion, before thou wast manifested in the outward creation. Therefore thou shouldst only will that, which He willeth, only love that which He loveth, *co-operate and unite with Him* in the whole form of thy life; for if thou desirest, inclinest, and turnest to God, as the flowers of the field desire and turn towards the Sun, all the blessings of the Deity will spring up in thee; FATHER, SON, AND HOLY GHOST, WILL MAKE THEIR ABODE WITH THEE.—But if thou turnest in towards thyself, to live to thyself, to be happy in the workings of an *own will*, to be rich in the sharpness and acuteness of *thy own Reason*, thou chusest to be a weed, and canst only have such a life, spirit, and blessing from God, *as a*

Thistle has from the Sun. As thou hast by thy Fall become A WEED, enter therefore with all thy heart, into this *most certain Truth*, that the whole of thy Salvation consists, in having manifested within thy inward man, THE WHOLE NATURE, LIFE, AND SPIRIT OF JESUS CHRIST; for every thing besides this, is *own Will*, and however coloured, *is only thy Old Man*, with all his deeds; therefore, let thy eye be always upon this, do every thing in view of it, try every thing by the truth of it, love nothing but for the sake of it.—Wherever thou goest, whatever thou dost, at home or abroad, in the shop or at church, do all in a desire of union with Christ, in imitation of his tempers and inclinations; and look upon all as nothing but that which exercises, and encreases *the Spirit, and Life of Christ in thy Soul*. From morning to night, keep Jesus in thy heart, long for nothing, desire nothing, hope for nothing, *but to have all that is within Thee, changed into the Spirit and Temper of the Holy Jesus*. Let this be thy Christianity, thy Church, and thy religion.—

For this *new birth* in Christ thus firmly believed, and *continually* desired, will do every thing that thou wantest to have done in thee; it will dry up all the springs of vice, stop all the workings of evil in thy nature, it will bring all that is good into thee, it will open all the Gospel *within Thee*, and thou wilt know *what it is* to be taught of God. This longing *Desire of thy Heart*, to be one with Christ, will soon put a stop to all the vanity of thy life, and nothing will be admitted to enter into thy heart, or proceed from it, but what comes from God and returns to God. If earthly interests, and sensual pleasures, with the things of this world ARE STILL the desire of thy heart and only covered under a form of godliness, or thy being a staunch advocate for thy particular sect, (whether *Joanna's* or no,) thou mayest be assured, the Pearl of great Price, which is *the inward Redemption*, (and which must come before the outward, for it is that which prepares for the outward,)—I say, if such be thy case, thou mayest be assured, that the one, and only one thing needful, is not yet found by thee. For where CHRIST is born, or his spirit rises in the soul, *there all Self* is denied, and obliged to turn out; there

all carnal wisdom, *Arts of advancement*, with every pride and glory of this life, are as so many Heathen idols, all willingly renounced; and the man is not only content, but rejoices to say, that his kingdom is not of this world. In a word, to have Salvation from Christ, is nothing else *but to be made like unto Him*; it is to have his humility, and meekness, his *mortification and self-denial*, his renunciation of the spirit, wisdom, and honours of this world, his love of God, his desire of doing God's will and seeking only his honour. To have these tempers *formed and begotten in thy Heart*, is to have salvation from Christ; but if thou *willest not* to have these tempers brought forth in thee, if thy faith and desire does not seek, and cry to Christ for them in the SAME REALITY as the lame asked to walk, and the blind to see, then thou must be said *to be unwilling* to have Christ to be thy Saviour; for if thou wast willing, thou wouldst readily deny thyself those things which thy corrupt nature tempts thee to: for until we overcome ourselves, we shall not be fit to enjoy the Millennial kingdom of Christ, which will be holiness, purity, love, joy and peace; these virtues therefore, *must first be in us*, before we can be where Christ is.—O my Brethren, consider this *with more than thoughts*, and let all that is within you, be turned to *an inward Saviour*, that you may be capable of receiving him with joy and gladness, when he descends to the earth in glory, to reign with his saints one thousand years.—N. B. *He must first reign in them*, before they can be fit to enjoy his outward glorious kingdom.



4th —This represents MAN, *when he became ADAM*, (as described Gen. ii. 7.) and had not his first body of glory; but was encompassed with a spiritual body, that is, an ethereal angelic vehicle, which was taken from the one pure undivided element, the Eternal Nature; and he had also, a corporeal body and *a soul*, which signifies, a life, suitable to that body, which God made him of the dust of the earth of Paradise; not such earth as ours, but the blessed earth of *Heaven*, which is Celestial gold, as different to our present gold as Heaven is to Earth, though they resemble each other; for the

materiality of Paradise, consists of those Celestial particles, which God separated from the chaos, when he formed this world. Paradise, therefore, is a Heaven, and the only one which is material, and is I believe, the third region from us. But here I will, for the better understanding the mysteries I am unfolding, transcribe from J. Lead's book, a description of Paradise, Mount Sion, and the New Jerusalem; which are the 1st, 2nd, and 3rd Heavens, according to Saint Paul.

1st. Into Paradise, my spirit doth first take its flight, where all things are in good order; the same flowing state, as before Adam had lost his Virgin mate. Paradise is now stocked again with such as have waded through the floating sea of sin and mortality, in order to the putting on the image of purity; which to the children of the resurrection, is given by Jesus. For not the least guile or fault may be found in any of the inhabitants of this place. My spirit doth see here, all in wonderful harmony: And this word was heard from the High and Lofty one, saying, "With the risen from the dead I will dwell, though this principle of Paradise be allotted to them for a certain time, to be a separated mansion, until all be gathered into the superior kingdom of Mount Sion, and of the New Jerusalem." Thus did I hear the good news, that all is rich and flourishing within the Paradisaical kingdom: nor is there any decay since Adam's day, but increase and augmentation is daily through the resurrection of the Spiritual man.

After this, the spirit of Wisdom said to me,—These things, whereof an account hath been given to you, may be declared of the local place of Paradise; where-into, spirits separated by natural death, putting off their mortal earthly bodies, do enter; and their put on their virgin body, which doth prepare them to meet the Bridegroom, who from thence fetched them up to Mount Sion. These are such, who in this very time, have fought the good fight of Faith, and had very near overcome this world. What is lacking to make them fully perfect, is to be done in this Paradisiacal place; where they are appointed to stay till all their bridal trimming is finished, and they find that they can pass the way to the Tree of Life, through the flaming cherub, who remaineth still a guard

upon that figurative tree. In this place, holy angels do also wait by their course, to minister unto those, who do come here as the designed heirs of that more glorious state which is revealed in Sion.

2nd. Mount Sion.—Now from hence, the spiritual man must take another remove, to see what doth lie for him beyond this region or principle, among the precious things that do flow from that rich ocean, which is betwixt Paradise, Mount Sion, and the New Jerusalem.—This is that glassy sea, that is spoken of by the beloved John, upon which the conquerors are seen singing their songs of triumph: and it doth compass round the city, where is the residence of the Great King, the Throne of Lamb, and the Seven-sealing Powers, or Fountain-spirits of God, that do go forth from the most Holy One. Now this burning sea is for Probation, there being none able to pass it, but they who have gotten a full, perfect, and thorough conquest over the beast, and over his image; so as they nothing more of his mark do bear.—They, and they only, can stand here; because they are signatored from this flaming glassy sphere, that will make bodies clear and shining as terrible chrystal.

This kingdom of Mount Sion, where is an innumerable company of angels, with the church of the First-born; and in which are contained all the originals and living patterns of what was copied out by Moses *who had a sight of them*, must open itself and be established, before the kingdom of the New Jerusalem can come down, either invisibly or visibly. There is a necessity for the mediatorial and priestly kingdom to go before and make way for that.

3rd. The New Jerusalem.—This city is more glorious and magnificent than what hath been made mention of; far surpassing the glories of the two lower blessed worlds. As to the walls and foundations of it, with the gates that open in it, they are all so diaphanous and full of splendorous light, that it is altogether impossible to make it out, even in any degree, according as it hath been exhibited and seen in the spirit, in the metaphorical figure of it, which yet represents very much short of the *spiritual* substantiality of this city, which is God himself dilating

and spreading forth his Godhead in such amazing varieties. This is a principle and world, which none but Christ in his glorified humanity, with such high saints as are glorified with his glory, can have access to. Of which unconceivable abundance of glory those do with him continually participate, ascending and descending as cause requireth. No pass there is into this city, but through the glassy sea; which sea, none do stand and tread upon, but such spirits that are qualified and cloathed upon with the self-same matter, which is all chrystalline water and transparent fire. O how am I lost out of myself, while this globe of light and all the wonders therein do open! For in this interim, it was said to me, Behold! all the weights of glory have I prepared, not only for pleasure to myself, but for such as do love, and put on their Lord Christ *in deformity*; and so as conquerors, pass through the glassy sea, and enter through the gates, having this city written upon their foreheads.

Now it remains to open the more mystical sense of the invisible eternity of this mother city, that, from the Father in union *with his Virgin Wisdom*, doth multiply and so fill up that principle with virgin spirits, that are most perfectly pure and immaculate; whence it is, that nothing beyond this can any of the redeemed arrive to, (till after that work, which MAN at first was manifested to do, is accomplished.) Mount Sion kingdom is most great and glorious, but yet inferior to this, because that is in the mediatorship of Christ; but in this world, all is completed and finished; so that when this New Jerusalem shall descend, it will soon put this old, sinful, and impure world to an end.—

But methinks, this query meets me,—What is it that I mean by this Virgin Wisdom? Answer. In the first place, we shall describe her eternal originality, which is from God the Triune Deity, being a virgin hid in him from all eternity; but as to her nativity brought forth in time, now I shall not speak in a proverb, but plainly as thus,—God created man at first, to bear *his own image and figure*, who was *to represent God himself* the High and Divine masculine, male and female; so that man had his virgin in himself in imitation of his Creator, which in time was brought forth in a distinct figure.—And this

was a Type of the Eternal Virgin-mother that lay hid in God, the centre and heart of flaming love; from whence the production of a glorious female figure was brought forth; that was so commixed and mingled with Deity, as she became God's spouse and bride, being spirit of his spirit."

Dear reader, here you have those eternal and blessed mysteries openly revealed to you, which the great apostle dare not *in his day* write of; therefore, if thou hast not an heart of stone, thou wilt surely praise God for fulfilling in part that prophecy, which saith,—*The knowledge of the Lord shall cover the earth, as the waters cover the sea; and that he will pour out his spirit upon all flesh, and that his HANDMAIDS SHALL PROPHECY, &c.*

To return.—The reason that man had a body from the dust of the ground of Paradise, was, that he might be visible to the creatures of this new created and almost Paradisiacal world, who could not see any thing out of, or beyond that principle, in which their existence was.—The life, light, and spirit of God, was received into Adam's divine inward body, or ethereal vehicle, *united to his own essencess*; and the outward spirit, soul, or life, was received into his Paradisiacal body, as a rational and vegetative life; by which he had that sort of connection with this outward world, which was necessary to qualify him for the government of it. But he stood in a superior sphere of existence, full of Divine powers, lord of all creatures, incapable of being hurt or injured by any, being superior to all *the good and evil* of this state, which he should have held in absolute subjection; being placed in it only to subdue all the evil, and to call forth all the beauties and glories of Paradise, Mount Sion, and the New Jerusalem at his pleasure. Thus man was, though in a corporeal body, *both in Heaven and in this outward world*: but his outward body was so overshadowed by the splendour of the Divine spirit, which shone through and covered it as a resplendent garment of glory, that he did not feel any incumbrance from it.—

In this divine and human life, united to the light and spirit of God should he have lived, but he departed from it; which was occasioned from his being unavoidably

exposed to a state of trial, by being manifested to fulfil the purposes of God in the same manner, and for a similar purpose as our blessed Saviour, when he became incarnate; and I think *that had not Christ been God as well as perfect man* he would have been overcome by the temptations of Satan, as Adam the first was.— But to shew you more distinctly the nature of man's fall, that you may comprehend why nothing but the blood of Jesus Christ, the second Adam, can restore us, I will state it theosophically: First, you are to understand, that the immortal spirit or root of Adam's life, was uncontrollably free, being a spark from the Eternal Deity; and consequently, without a possibility of any restraint being laid upon its will. This root, or Fire of Life, which *when united* to the Light and Spirit of God, is in all intelligent creatures, a flame of love, an inexhaustible fund of never-ceasing joy; *becomes, when broken off from that Light and Spirit, a source of inexpressible torment*, called in scripture, The fire that is never quenched, and the worm that never dies.

It has before been said, (speaking of Lucifer) that in the Supernatural Deity, the Trinity of Fire, Light, and Spirit, are indivisible, and can never be possibly separated, *but when manifested in a Creaturely Image*, the wrong bent of the Creatures will, may break it wholly off from the Light and Joy of God, and reduce itself to a miserable existence, in the inexpressible torment of its own Fire of Life, as in the case of the Angels, who thus fell from their first state of glory and happiness. Man, by having a Spiritual Body from Eternal nature, became as Lucifer was, and when he had one from Paradise, he became a Corporeal man-Angel. But had he never taken upon him the nature of Angels, he would not have fallen (I conceive), but as he was to be the Restorer of them, it was necessary that he should become one, even as God became manifest in flesh, to restore us.

You will, perhaps, wish to know if Adam's fall was the same as Lucifer's—therefore, I inform you, it was so far the same, that *each experienced the natural consequence* that unavoidably followed *from the wrong bent of its working will*: but as the will of Adam went not out in the same

direction with that of Lucifer, there was a great difference in the nature and effects of their fall.

The Angel being in the highest sphere of creaturely existence, (not united to a Corporeal Body) supposed it possible to rise superior to the Creator, but instead of rising by this revolt of his Will, he sunk *at once* into all the misery and horror of his own dark fire of an immortal life, disunited from the joyful Light and blessed Spirit of God (and will continue so eternally, unless one greater than himself redeems him.)

The case was different with Adam, who was in a different sphere of Existence. He was made manifest to be an Angel, as to his inward Body, yet dwelling in a Body taken from Paradisaic Earth, which was as inferior and subject to him, as the earth and all its creatures were; and was intended only to serve as a means through which he was to have commerce with this World, become visible to its Creatures, and rule over them. Those Creatures I fully imagine were the Spirits that fell with Lucifer; some were in Bodies—and called Beasts, Birds, Fish, and Fowl: those in Bodies, I conceive, were less evil than them which were unembodied; the whole of which Adam was to have subdued and rescued from Lucifer, who had seduced them. The outward world, in which was good and evil, could not discover their mixed nature, or open their own life in him, whilst they were kept inactive by the Divine Life and Power of the Celestial Man within, which effectually secured Adam from the destructive knowledge of good and evil. From hence arose the nature of the trial to which he was unavoidably exposed; a trial not imposed upon him by the *arbitrary* will of God (no more than Jesus Christ's was) but which necessarily resulted from the nature of his state. His will was uncontrollably free, therefore he had the power of chusing whether he would remain as an Angel superior to, and ignorant of, the good and evil of this mixed World, using his outward body only as a means of opening the Wonders of the outward World to the Glory of his Creator; or whether he would turn his desire to the opening *the Bestial Life* in himself, for the sake of experimentally knowing the good and evil that were in it; just as if an Angel, or any inhabitant of Heaven, was to be sent on a message

into this world, it must be supposed, that neither the Darkness nor Light of this world, could act according to their nature upon him; and therefore, though he was here, he must be said not to have the opened eyes of this world.

But if this Heavenly Messenger should be taken with our manner of life, should be in doubts about returning to Heaven, and long to have such Flesh and Blood as ours is, as earnestly as Adam longed to eat of the earthly tree, and if by this longing, he should actually obtain that which he desired, must it not be said of him when he had got this new nature, his eyes were opened to see light and darkness, and that only for this reason, because the Heavenly and Paradisaical life was departed from him, and the earthly life of this world were opened in him. And thus it was that Adam died, and thus his eyes was opened. You are not to suppose that this Tree grew at Adam's command, any more than the good ones in Paradise, but it was the defection of Adam's will, beginning to turn from God and the Divine Life. When the defection of his will had given to the Earth power to put forth this fatal Tree, the Infinite Goodness of God, *in pity and love* to Adam, warned him not to eat of it: as if he had said, "be content with thy Angelic Nature, and lust not to know how the animals feel the evil and good which this life affords them: for if Thou couldst feel what they feel, Thou must be as thy are. Thou canst not have their sensibility, unless Thou hast their nature; for if the bestial life is raised up in Thee, the same instant the Heavenly Birth of thy nature must die in Thee. Eat therefore, only the Food of Paradise, be content with Angels Bread; for if thou eatest of this Tree, Thou wilt fall into a slavery for life, and be stripped of thy angelical garment, that hides thy outward body under its glory, Thou wilt become more naked than any Beast upon Earth, and *be forced to seek from beasts a covering*, to hide thee from the sight of thine own eyes.

I will now shew you that the real and true nature of that tree which Adam eat the fruit of, *was Lust*; for Adam had lost much of his first Perfection before Eve was taken out of him; which was done, to prevent worse affects of his fall, and to prepare a means for his recovery, when his fall should become total, as it afterwards was,

upon his knowing of Eve, before the *evil longing or lust was silenced in him*, by which Satan, through the Serpent, was admitted, *and his Image was the product*, as was manifested in Cain.

It is not good that Man should be alone, saith the Scripture. This shews that Adam had altered his state, had brought some beginning of evil into it, and had made that, *not to be good, which God saw to be good*, when he first manifested him to be the Restoring Angel.

This makes me believe that had not the gracious God made him an help, meet—by taking out of him a Rib—i. e. his Female essence, and forming it into a distinct Creature, Adam, by the Temptation of Satan would have let his Will (which was so mighty as to affect whatever he desired) have entered too earnestly into a desire of union with the Beasts—which I conceive was the reason they were made to pass before Adam, to let him know that no creature was so divine as himself, having the Female in himself undivided. But it appears Adam's desire increased so great, that he became overcome, and the Scripture saith, in a deep sleep, during which, the Lord divided him, and gave him his Female part in the form of a Creature; for it was a less evil to love the divided part of his own nature, *than to bestow it on that part of the Creation so much below him*; though the Beasts (I believe) whilst Man was an Angel, were very superior to their present state, even as Man was then—and I think they were endowed with Rationality and speech; and that the Serpent was not, as most imagine, only the most cunning, *but really, the most subtle, that is, wise: and more dignified than any of the beasts of the field*: I therefore conceive he was a degree above them, so much so, that Adam and Eve were in the habit of conversing with him, or surely Eve would have been too frightened, to have been deluded, and I think when he tempted Eve, he knew that he was doing the will of Satan against God, and I further believe had an upright form, which make his Curse the more apparent, for the Lord pronounced that he should, for what he had done, go on his Belly, and eat the dust; which is a strong proof that at first he was upright, similar to Man now; and I feel satisfied that Adam desired to be like him, which desire had its effect, for Adam became bestial, and therefore, the Lord cursed the Serpent above every other

creature, by depriving him of his glorious shape and appearance, since man had taken it.



5th. The upper triangle represents the Male essence, the lower; the Female, and when Adam was first divided, him and Eve were not altogether the Inhabitants of this World; for Paradise was then their highest throne and the Earth still their footstool, though it appears they were soon completely driven out of Paradise, as Adam's fall became total by adhering to Eve, who listened to and was tempted by the Serpent, *contrary to nature*, for some say, and I believe it too, that she was in love with that glorious animal, from the enchantment of the Devil, who through the medium of the Serpent, caused to be introduced into the human Nature, *the Bestial and Diabolical*.

When Adam and Eve totally fell from Paradise, their Spirits were as entirely dead to Heaven, *as the Spirits of Devils* are; but they fell not into their Hell, for these two reasons.

First, because their Spirit that had lost the Heavenly light, *fell into bodies of Earthly flesh and blood, which are the Coats of Skin*, the Scripture saith, *the Lord God, made them*; now, if they had only been what we call a garment, as some say, themselves could have made them: these Bodies were capable of the enjoyments and satisfactions of this Life, therefore could, while they lasted, keep the Eternal Spirits of Adam and Eve *insensible* of their own fallen state and hellish condition.

Secondly, because Adam, not aspiring to be above or without God by his own proud Strength, but only lusting to enter into a sensibility of the good and evil of the *Bestial life of this world*, found only that which he sought, and fell into no other State or Misery than that *Bestial Life*, which his own actions and desires had opened in him. And, therefore, this outward World stood him in great stead, *it prevented his immediate falling into the state of fallen angels*.

But and as there was nothing that kept him out of the

Hell of Fallen Angels, but his body of earthly flesh and blood, and as this was now as mortal in him, as it was in the beasts, and lay at the mercy of a thousand accidents, that could every moment take it from him, so *he was in his fallen state, standing as it were on the brink of Hell, liable every moment to be pushed into it.* See here the deep ground and absolute necessity for that *New Birth of the Word, Son and Spirit of God*, which the scriptures speak so much of. It is because our Spirit, as fallen, is quite dead to, and separate from, the kingdom of Heaven, by having lost the Light and Spirit of God in itself; and therefore is and must be incapable of entering into heaven, till by this *New Birth, the Spirit gets again its first Heavenly Nature.*

If thou hast nothing of this birth, when thy body dies, then thou hast only that Root of Life in Thee which the devils have; thou art as far from heaven and as incapable of it, as they are; thy nature is their nature, and, therefore, their habitation must be thine. For nothing can possibly hinder thy Union with Fallen Angels when thou diest, but a Birth of that in thy soul which the fallen angels have lost.

Oh, poor unbelievers, that content yourselves with this foundation of hell in your nature, and either seek for no salvation, or what is worse, turn your backs with disregard on the One only Saviour that God himself can help you to. Think not of saving yourselves, for it is utterly out of your power; and talk not of the mercy and goodness of God; for his mercy is indeed infinite, and his goodness above all conception; but then the Infiniteness of it consists in this, that he, of his own mere mercy, found out, and offered this Saviour to all mankind, because in the nature of things, nothing less than this Saviour could redeem them.

Having in the former part of this discourse, given an account of the Celestial world, I will here state the Hellish, as described by J. Lead.

1st. "The Dark Hellish World, by the only supreme Creator and Judge, is allotted a receptacle for Lucifer and the rest of the apostatized angels of that Hierarchy. It is also called the Direful and Black Kingdom, over

the which Lucifer is king, ruling there in the Pride of his might, in the wrathful Fire. Now from hence it is given me to understand, that such souls as in time of this life are infected and deeply essenced in this Satanical principle, being stained with all that is diabolical, going hence without being renewed and transformed in some degree by the Love and Light Principle, must, when they die out of the body, expect this Hellish world to be their Habitation and portion; with all those Punishments that the evil angels will delight to inflict on them. O that this dreadful place and company, could warn and terrify all that of this Diabolical Spirit are! For who would ever endure, were it but for a year, or a few years, such intolerable sufferings, if they might, by any means, be prevented? *which may be done, if in holy fear they do eschew all those evils that do lead thereto.* So having no more to say to this dark kingdom, we must leave it to the Fiery Purgation, until the Venom of Sin, in every Evil Property, shall, by the means of it, expire, both as to angels of the hellish source, and to such men-spirits as have been deceived and captivated by them. For the creating fiat will move the Mystery yet once again, for the making of all things New. Then shall the Old Things of hell, death, sorrow, and pain, come no more into remembrance. God is said to be everlasting and unchangeable in Love, *but not so to be in anger and wrath:* for love must drown and swallow up that.

2nd. The second sort is, such as are ignorant of God and of their own Eternal Being, looking no further than to an earthly animal and rational life, in which they are swallowed up. Yet do darkly see something beyond, believing in God and Christ historically, and are convinced by the Light of Nature that they stand in need of a Saviour, and so falsely do take hold of him. These, when they die, pass *no higher* than the Airy Region, where they are to abide till they Receive Power and Strength to mount higher, for in these elements, the proper Rest is not found.

3rd. Now for the third degree of souls—they are those that are more knowing and believing in God and Christ, being truly convinced of their depravity and lost estate, and of the necessity of Redemption, yet cannot come off clearly from the worldly principle, *sticking in*

the outward birth so as they cannot pass through the Strait Gate of the New Birth of Regeneration; and yet do, notwithstanding, entertain hopes of salvation through Christ, that at death they may presently enter without more ado into the heavenly kingdom, IN WHICH MILLIONS OF SPIRITS ARE DECEIVED: for they that are of this rank and sort, have but somewhat a Higher Degree in the Elementary Regions, where their Receptacle and Mansion must be, till Time shall wear out all of the gross matter of the Impure Elements. And as they feel *not much* pain, agony, or sorrow, so *but little* pleasure or joy, because they cannot reach the Vision of God. But Redemption will operate in them and work, through *great compunction and reflection*, for the lost time and opportunity which hath been missed to gain an higher state.

The 4th are those who are but young in the New Birth: it was clearly imparted to me, that such did enter into a more inferior mansion than Paradise, for that was too pure and serene for such, therefore a lower degree is prepared for them, till they do attain to an increase of the Divine Nature. They want not here their true pastoral teacher, for the Spirit of Christ is every where with his own.

But now to great, holy, and aspiring Spirits, these lower mansions in their Father's House are too mean, who cannot be satisfied to be so many degrees remote any time after death from their God and Lord Jesus, SINCE LIBERTY IS PROCLAIMED TO WORK THROUGH ALL, WHILE WE ARE IN THIS TERRESTRIAL BODY. FOR THERE WILL BE MORE JOY AND ACCLAMATION IN HEAVEN, FOR ONE SUCH AS SHALL FINISH THEIR WORK HERE, SO AS TO MAKE A FULL CONQUEST, THEN FOR MILLIONS OF SPIRITS, THAT IN THE INVISIBLE REGIONS MUST PERFECT WHAT WAS LACKING TO COMPLETE THEM HERE. This was the mark, that was after Christ's ascension, so eagerly aimed at, and by some in that age attained to."

As a conclusion to these admirable quotations, allow me, reader, to add what is worthy of your *most serious attention*, viz. That Adam killed that which was to have been Immortal in him! he raised that into Life which ne-

ver should have been alive in him; and therefore that which is to be *undone* and *altered*, both in himself and his posterity, *was this*—it was to part with a life that he had raised up into being, *and to get another life, which he had quite extinguished*. Therefore, if Christ had not *renounced this life, as heartily and thoroughly as Adam chose it*, and declared absolutely for another kingdom in another world; if he had not sacrificed the life he took up in and from this world, he could not have been our Redeemer; and therefore the scripture continually ascribes Atonement, Satisfaction, Redemption, and Remission of Sins, to his sufferings and Death; and it is plain from scripture that, that death which our blessed Lord died on the cross, was absolutely necessary for our salvation; that He as our Saviour, was to taste death for every man; and that there was no entrance for fallen man into Paradise, till Christ had overcome that death and hell, or that First and Second Death, which stood between us and it.

Now the absolute necessity of our Saviour's doing and suffering all this plainly appears, as soon as we consider him *as the second Adam*, who as such, is to UNDO, all the evil that the first Adam had done in human nature, and therefore must enter into every state that belonged to this fallen nature, *restoring in every state that which was lost*, quickening that which was extinguished, *and overcoming in every state that by which man was overcome*. And, therefore, as *eternal death* was as certainly brought forth in our Spirit, as *Temporal death* in our Bodies, as this Death was a state that belonged to fallen man, therefore our Lord was obliged to taste this *dreadful Death*, to enter into the *realities* of it, that he might carry our Nature victoriously through it. And as fallen man *was to have entered* into this *eternal death* at his giving up the ghost in this world, *so the second Adam, as reversing all that the first had done*, was to stand in this *second death* upon the cross, *and die from it into that Paradise out of which Adam the first died into this world*.

Dear reader, if thou art acquainted with what is the true and proper food for thy Eternal Spirit, thou wilt read this again and again, and will also consider what follows:

The scripture saith, "*As in Adam all died, even so in Christ shall all be made alive.*" Upon which words I wish to remark, in the first place, that every man, who has felt the crucifixion, death, resurrection and ascension of Christ, in his own inward man, has come to know what it is to be christian or *Christ like*; that man knows, that in order to obtain this salvation from Christ, he had to co-operate with Christ in his heart, and to subdue every thing which the Light of Christ discovered to him as evil; and that by continually hungering after righteousness, he found Christ to be his Saviour, to fulfil that in him for which he was called Jesus, viz. to save his people from their sins, not by imputing his righteousness outwardly, but by bringing forth, in their inward man, that same righteousness, which was manifested in himself whilst upon earth.

This being premised, secondly, I repeat, that "*as in Adam all died, even so in Christ shall all be made alive.*" From which I infer, that we all co-operated with Adam in his sin, or it would not now be required of us to co-operate with the second Adam to obtain righteousness. I consider that Moses, in his history, represents Adam as the whole Human Nature; for I am persuaded, he knew that, which all the spiritual Jews were acquainted with, viz. that every individual had committed the same evil, which is recorded under the names of Adam and Eve, and that we were all expelled Paradise for it, as all the rebellious angels were Heaven: and indeed the manner in which we obtain salvation is a proof of it; for the being obliged to hunger and thirst after righteousness, in order to obtain it, is a proof that we hungered and thirsted after the Bestial Life of this world, to get it; therefore, if it was as the schoolmen (erroneously) say, we should not need to co-operate with the second Adam. But I will leave them to their fond opinions, and assert, for the benefit of the unlearned, that every depraved Spirit that comes into Mortal Bodies had desired to have them whilst in their Paradisaic state, and would not be restrained; consequently, that which they would have (*being free creatures*) God permitted; but nevertheless he has, through his unfathomable mercy, made it the means of their Restoration, *if they will*; therefore, happy are those Eternal Spirits who inhabit bodies, and are united with a Mortal

Spirit and Soul procreated by regenerated men and women: and blessed are those christians that, by union with Christ, attract Spirits, who, in their pre-existent state, departed the least from God. Whereas, those men and women, who abuse themselves by disregarding all medium, being inflamed with desire, are worse than brute beasts, and therefore do attract Spirits which are the most Diabolical; and the Mortal Spirit and Soul they beget, to unite with that Eternal Spirit, is consequently evil. O! that most who go the altar, would but consider what they are entering into, and thereby prevent their marriage being only a licensed fornication; indeed, if they would but consider of it in a moral sense, there would not be so many persons existing, more like devils incarnate, than men, *who once were*—above all angels, and the immediate Companions of God—but Oh! who could believe it? none surely, if the written word of God did not declare it, *and the method of our redemption prove it.*

O man, *know thyself*, think of thy former dignity and return to thy Father, who is the God of Heaven, and he will re-instate thee in all thy former glory.



6th. The Sun, which does not only represent, but is, in reality, that Paradise from the Dust of which Man's first Coporeal Body was made! and is the Region from which Adam fell to this world; therefore it is the same place to which Christ ascended when he died on the cross, having then overcome all that by which Adam was overcome, and therefore he gained, by his death and sufferings, that for Adam and his posterity which they had lost: and he gained it by as heartily renouncing this world as Adam chose it,—And until Christ rose from the dead, neither Adam or the Patriarchs had ascended to Paradise: for then it was, when Christ, as the captain of our salvation, gloriously led captivity captive: which is, that those who had been a long time confined in the Regions between Paradise and this Earth, those he took with him. And he also, in his ascent from Hell, led many of them who were disobedient in Noah's days, and others that were confined in the Suburbs of Hell, he shewed mercy to, and led them to Regions nearer Para-

dise, were they did remain, till they became purified and fit for Paradise.

The scripture also saith, that he purchased Gifts for Men; which signifies, that by his Crucifixion, Death, Resurrection and Ascension, he had power to open those long shut-up gates the Psalmist sung of, when he said "*Open ye Everlasting Gates and let the King of Glory enter.*" These gates are Paradise, Mount Sion, and the New Jerusalem, which were all shut up from man ever since Adam's fall, till Christ arose from the dead, by overcoming that Eternal Death which took Man captive. Therefore until Christ has seen *every individual* of the human race, who are really and truly his brethren, more fully so than words can express it, I say, until all are by him brought back again to the New Jerusalem, "He will not see the travail of his soul and be satisfied."

O my brethren, who are his brethren, and all of us the Sons of God, *though it doth not yet appear what we shall be, yet we know, when he appeareth, we shall see him as he is, for we shall be like him*; this being the case, how can you, my brethren, be narrow minded *and limit* that Holy One of Israel, by saying it is inconsistent with his Justice to give the Golden Penny to him who cometh in at the Eleventh Hour—and what is worse, thou art (principally) thus inclined, because thou hast not thyself any more; yet if thou wouldst ask thine heart, it would tell thee, thou hast not deserved that which thou hast; and therefore, why wilt thou murmur at the *unbounded* love, mercy and goodness of that Lord, who hath a right to do as he pleaseth with his own.

As it is seasonable in this place, I will add a further account of Paradise, from J. Lead.


"Adam, before he had awakened the Sinful Essences, was an inhabitant in One of the Heavens, which had the title of a Paradise, because of its serene and fruitful soil. But yet God's local habitation was not here; but he sent forth his influencing Mist, and here did with Adam and Eve frequently commune, while they were undefiled: but they being once found in the deprivation of this purity, this heaven could not bear their corruptible image, for the

Worm of Mortality could not here live. Upon which God said—Let them out of those mansions that are near to me: let them be driven out for the present: Therefore let this suffice, not to mention those particular ideas and manifestations, that to some it hath been given to See these several Heavens, which upon others cannot be imposed to believe; who yet, have not those anointed eyes given to see withall. But surely there are some, standing in the Figure of the Body, whose Spirits have roved to and fro, to see these several mansions, with spirits of all sizes and degrees, who are therefore designed?

“ Christ himself did not go out of the body, into the highest mansion of glory; but he first entered Paradise. So likewise those, whom the Father hath given to him, must, whether in the body or out of the body, make their first remove thither, to be fully made meet, to be gathered up to the Fountain-head of all springing Wisdom and glory. A known number here is to make up the flock for this upper Fold, whereof are the patriarchs, prophets, and apostles, who are nominated to be Elders, among that great assembly; who are moved out of Paradise to sit in Heavenly places, with the Head Prince and Mediator. To which Holy place, there are some Holy and Perfect Spirits in every age, added as saints breaking away from this principle.”

“ This now is a dispensation of that time mentioned, of a gathering in of heavenly spirits to Christ, out of the reformed Paradise. But there is yet a fuller time and dispensation to come, that shall answer to the Jerusalem above, which is said to come down. Here is a Mount Sion church to be gathered out from among all churches of men, by *the preparing ministry of an Elias spirit*; who is to make ready against the Lord's return from that solemnized wedding with the present triumphant church. Now what is meant by this Elias spirit! but such a spirit as hath power to transform and translate at pleasure. —THIS ELIAS IS NOT AN ABSTRACTED GHOST, BUT IS IN CONJUNCTION WITH A FLAMING BODY OF LIGHT. This was that, which the Apostles eyed much in their days, and had the revelation thereof FOR THE LATTER AGES.”

Therefore, it is evident to me Reader, that we are to look for, and expect a manifestation in person from God, as the preparer of the way for the Millenium.——

7th.  is the Seven-linked Golden Chain, which is very significant, as it imports very many things, and more than I am aware of, but the following are my understanding of it.

1st.—Eternal Unity.

2nd.—The six day's creation, which centered in the seventh, or sabbath of God.

3rd.—The six day's *new creation* by Jesus Christ, which is to center in the seventh or the kingdom of Christ.

4th—Perfection, (as the number imports,) which is obtained when the seven properties of eternal nature harmonise. First in the Microcosm, then in the Macrocosm.—But before I enter into a further explanation, I wish to observe again, that man on the latter part of the sixth day was made visible to rule over the outward creation, and to subdue all evil; and the temporal world which God had raised out of the ruins of the fallen angels' wasted kingdom, he, in conjunction with his *angelic* offspring, was to have restored it to its first state, a glorious heaven, and that within a limited time; but he was to have redeemed first those of the fallen angels, who had been tainted and infected *unwillingly* by their prince Lucifer to revolt against God, which was to be done before he restored Lucifer; therefore, God formed bodies for them out of this new created earth, and they were made completely subject unto Adam and his sons, who were to have ruled over them in the place of God; and the power their rulers were invested with, did sufficiently enable them to do it, within the time God had determined they should be rescued from Lucifer; for as they had *unwillingly* partaken of Lucifer's sin, they were placed in this world in bodies (as we now are,) for their restoration, provided they submitted to their rulers; which I imagined they did, till Lucifer began to

be envious, and then to prevent their salvation, devised means how he could cause evil to infect their rulers, that they might become incapable of rescuing those angels from him, who had become beasts, &c. (but very superior to the present state of beasts,) therefore Lucifer, by a kind of diabolical enchantment, succeeded in communicating to these rulers, evil, by causing them to have a false desire, thereby they began to take too much delight in the outward creation, till at last it appears this false desire, or wrong-turned will, had gained such an ascendancy over them, that God was forced to say, contrary to his first declaration, "*It is not good for man to be alone,*" that is, without a distinct female,—as was the case with the beasts; for these rulers had eyed the beasts improperly, and I think, the female serpent in particular; for she was the most beautiful of all the creatures, even as women now are, (and I conceive, we have borrowed our present appearance from the serpent;) and she was much more beautiful than women are in their present state, because *then*, the elements of which corporeal bodies are made, were much purer than they are now; for they were then, almost paradisaical.

By this short sketch, you may see, Reader, more plainly, the first cause of Adam's fall; and also, that Eve was not, as is too generally supposed, the first cause, for she was brought forth as his help, to prevent worse effects of his fall; but Lucifer frustrated this; therefore, if God could not devise means to circumvent him, it must be said, that the Devil, not God, is the strongest; but blessed be his most holy triune name, for he has most effectually supplanted Satan in all his attempts, as will appear by the following account, which is most worthy of God.—

When Adam and Eve totally fell from all goodness and Paradise, causing this earth (like the angel's kingdom,) to be cursed, and themselves to become beasts; when this real chaos happened to the Microcosm, or little world, Man, God, as he had done to the first chaos, when he said, "Let there be light," the same he did to Adam and Eve, when he comforted them, by promising, that "The seed of the woman should bruise the

serpent's head," for had not God made this declaration of pardon and redemption to them *at that time*, that is, had he not done inwardly in the depth of their souls, something like that which he did to the darkness of the deep, when he spoke light into it, Adam and Eve, and all their posterity, had been inwardly mere devils, and outwardly mere beasts; a motley mixture of both, till the beast fell into the earth, and the spirit into the state of devils.

Therefore, God redeemed them, by communicating to them a sense of feeling, and a desire of Him; by giving to them *a capacity* to enjoy him, as their only good; by sowing into them, a spark of his own life, which is that light, *which lighteth every man that cometh into the world*; it is called the instinct of goodness, a taste of Heaven, or a principle of holiness. Now in this degree of redemption, is every man and woman that is born into this world, (whether they be Jew, Heathen, or Turk,) they have this kingdom of God in their souls *as a grain of mustard seed*, and have this attraction to God; and if they will resist this attraction, then their destruction is of themselves; but if they will consent to this redemption, and *co-operate* with that inward Redeemer which God has put into their souls; if they will suffer this spark to kindle, this instinct of goodness to spread itself, the light of life to arise in them, the voice of God to be heard in them, **THEN** will the Divine Life, the inward Man, be brought forth in them; and when their bodies break off, Heaven will be made manifest in their souls, and they will fall into all the fulness of God.

Now Reader, you have seen, that the very same happened to the Microcosm, as was the case with the Macrocosm or great world, before God said, "Let there be light," which light, answered God's purpose till the fourth day, when he manifested that great light the Sun;—analogous hereto, in the fourth thousand year, did God cause the Sun of Righteousness to arise, for the full enlightening the little world.—But if you remember on the latter part of the sixth day of the outward creation, the image of God (man,) was made visible for the purposes I have above asserted; but he having failed *doing those things then*, which God had ordained should be

done by him ; in consequence of which, **BEHOLD!** and seriously consider all you that read this, what is, and will be, the result of the new creation by Jesus Christ, in the latter part of the six thousandth year, or day ; and be assured, there will be precisely that, which was manifested in the first creation ; therefore, the man which must appear in this period, will not be the Lord Jesus Christ, because what he did on the first and on the fourth day, were certainly only in order to prepare *his new creation*, for the visibility of that perfect man, whom God has determined shall restore this world and its creatures to their first state ; and you certainly must know, that the reason *God became man*, was to bring man back again to his first state in God ; consequently, for him to do that work which God determined he should do, when he made him visible in the outward creation, on the latter part of the sixth day :—therefore, that the purposes of God may stand, and that which he hath determined may come to pass—**A PERFECT MAN**, not the God-man, must be made manifest in the latter part of the six thousandth year ; that God's will may be done on earth as it is in Heaven ; and I think soon after he is manifested, an amazing number will become like him to do the will of God.—I further add, as my firm belief, that this man will be the very Adam, to whom this world was given at the first, for the purposes I have expressed ; consequently, the woman who has claimed the promise made to Eve, (which has never before been done,) this virgin-woman I conceive, to be Eve herself returned ; and that she has been manifested for the express purpose of claiming the promise made at the fall, and also to bring forth *the Seed promised to her*, which, in my opinion, is no other than the child born of Joanna Southcott ; which man-child, I am fully persuaded, will have in due time, the same dominion given to it, as was given to Adam in Paradise.—And I add, that the glorious kingdom or sabbath we now expect, is analogous with that sabbath God enjoyed, after he had created the world ; thereby, that which was first will be last, and the last will be first. Therefore as perfect unity was the first state of things, it must and will be the last ; and when we *with our head Adam*, arrive to the number Seven, (by the painful work of watchfulness, holy silence, and regeneration,) we shall be truly linked in **THE GOLDEN**

CHAIN OF ETERNAL UNITY; and then, shall *ever remain*, the image of the Trinity in unity: and when we have finished the great work, for which we became visible, then, and not before, shall we see

GOD, ALL IN ALL!!!

O happy period! glorious day! therefore come, O come, Lord Jesus come, into our hearts quickly.

END OF THE FIRST PART.

SECOND PART
OF
THE HOLY OF HOLIES,
OR AN

Explanation of the Scriptural Emblems, &c.



BUT before I proceed to give my Readers this, I feel inclined to favour them with a prophecy from the Diary of the sublime, *divinely inspired* Mrs. Jane Lead.

December the 13th. 1676.

She says,—“ In the night, I had a bright shine all about my bed; which was signified to me, that as without, so it should be all light, from the seven oily lamps, that should be as a covering flame to clothe the VIRGIN WOMAN, WHO SHOULD BE IMPREGNATED WITH THE BIRTH OF THE MOST HOLY SEED OF GOD. Then queried I, who this woman should be? It was said, *the name was known and written in one*, that was to be of a perfect heart, meet for high and heavenly converse, and so, thereby contract a sun-shine body of light, chrysaline and clear, to wing unto the heavenly sphere, which is the habitation for spirits of light. This woman, that is certified of by John in the Revelations, has not had its fulfilling prophecy to this day; therefore, yet to come, it was in spirit said to me, The birth of Jesus was great and marvellous, but this shall far excell it, because it will be of such high extracted quality, as no terrestrial can, or shall see its God-like form; but as its going forth, may be felt and understood by effects, to be indeed **THE BIRTH OF THE HOLY GHOST.**

———The word of life opening, testified, “that in the humane birth of Jesus, there was no visible shew of distinction, *because* of the corporiety *which then was needful to be borne*; but in this case it will be otherwise, for this a birth of mere spirit, without any commixture of humanity, only it will pass and act, sometimes through this virgin humanity, which it hath chosen to be its birth-womb or temple body, whereby it may act its deeds of wonder answerable to its birth-deity; so that here the mother of the virgin birth will be more dignified and honoured, than the foregoing ministration in the birth of Jesus was. Therefore, an oriental bright flaming garment is allotted her, with a crown beset with stars, plainly declaring, that to her is given the command and power to bear sway within the celestial region; and by and through that near relation and conjunction with *this mighty birth, when born to go forth, to seal and save the nations*, that shall bow to its sovereignty. In this ONE PURE VIRGIN, she (virgin wisdom,) *will first* unseal that everlasting source of treasure; and therefrom distribute, according to the degrees and measures of the Holy Ghost, who shall give his quickening powers FIRST IN THEM, *who for this successive birth, HAVE THEIR MINDS PURIFIED AND REFINED; for by way of birth it will grow, in all that hereof shall participate*, and after like manner generate; (that is spiritually, as the woman will literally.) But, oh! here will be the great thing, who shall be counted worthy TO BE THE FIRST of this ghostly generation, for him to begin with all.”

March the 12th, 1677.

“Things have now, long stood at a stay;—what may we, from the mighty God, and everlasting Father, more yet expect? that so the temple-body of Jesus may not still lie unperfected. What more forcible can there be, than Christ in the flesh, and Christ in the Spirit? Answer.—To this there is an answer, by the all-searching spirit prepared; THERE IS YET, A VIRGIN WOMAN TO BE REVEALED OUT FROM THE HEAVENS, (*Eve surely must come from there,*) whereof, Mary that brought forth Christ according to the flesh, was but a type.—Look and see, and you shall find hereof is recorded, Rev. 12. *John* seeing this in vision so long since, and nothing hereof yet produced, let not that seem so mar-

vellous in your eyes; for times decreed are in the spirit, *as known to God in what age* in the world this blessing will be most seasonably brought forth. But ah, my Lord, how is this to be understood? Sure this woman is not to be manifested in any one particular, who is subsisting in a corporeal substance. For she will come arrayed in a body sapphire-like, and not in the garb of the mortal creature, with the globe of this world under feet; therefore, this query meet with this, Who living in this principle, may expect such a ray of glory to become a covering? And this was answered, *Wherefore, dost thou think that it was cried up for a wonder, if it was not upon some extraordinary change; who, though thus transformed into such brightness of glory, yet she is called a woman.* But the pure heavenly glory altogether covereth the creaturely being. The sparkling deity that was hid within, becomes the great and high amazement, the flaming garment. This also will be obvious, *to the right discerning eye*, in this present sphere, from whence will arise the admiration? *and great questioning there will be, from whence this woman did proceed? if any hereof shall make a doubt, how it can ever be on earth for virgin wisdom to draw over her virgin veil of purity in some one or other, so as expressly to personate her,—*TELL THEM FROM THE ALPHA AND OMEGA, SUCH A SPOTLESS LILY WILL SPROUT OUT OF THE IMMACULATE BODY, AND SHALL BE WATERED FROM THE HEAVENS SO FAIR AND LOVELY, THAT SHE WILL BE ELECTED FOR THE LAMB'S BRIDE AND MATE, who raised is to the high eagle state, *who may have power to mount into the heavenly place, and again be sent therefrom, for such purposes and intents as are here premised.—*SHE BEING BIG WITH SUCH A TRAVAILING SEED, AS MAY BREAK THE SERPENT'S HEAD IN DETHRONING HIM, who has got into the heavenly place: where now, expect he will be cast out, AS STRONG TRAVAILING POWERS DO TAKE HOLD OF THIS WOMAN. These pangs and sorrows, will differ much from those that were in Eve's day, whose sorrows greatly multiplied hereby, through a natural vile sinful body; no hope whereof there is, that ever it shall be destroyed, TILL THIS BIRTH OF BIRTHS DOTH GROW TO RIPENESS IN ANY SUCH ONE. Who in wisdom's virgin likeness, shall be bred up to the wonder in heavenly places, *from whence all wonders shall go forth.—*FOR

WHO, BUT THIS MAN-CHILD, SHALL BE THE RULER OF NATIONS IN ALL SOVEREIGNTY; no more under the power of any Herod or Pontius Pilate, to be arraigned unto death? FOR HE IS IMMEDIATELY CAUGHT UP UNTO GOD AND HIS THRONE, AND FROM THENCE IS TO DESCEND AGAIN, to bring up the remnant of the virgin seed; against whom the dragon still makes war.——, ——, ——

This prophecy is so plain, Reader, that it needs no comment of mine; but let the spiritualist take heed, his spirituality does not cause him to split on that rock, upon which the Jews did; for they expected a princely saviour to restore them to earthly dominions, not considering that it was needful and proper, that Jesus Christ should first suffer, and then was the other to be accomplished; therefore, as the falling off of the Jews, was the bringing in of the Gentiles, take heed, therefore, my dear brothers and sisters, of the *mystic* Philadelphian church, and all others, that you do not by eyeing too much the inward, forget or disbelieve there will and must be an outward, which is built upon the inward; lest the return of the Jews, be the casting off the Gentiles for a time. I must own with you, that the lives of most of the expectants of this kingdom, are not altogether Christian, but too Judaical; yet notwithstanding, I see wisdom in that,—for would not the Jews still refuse Christianity, if mortification and self-denial was much preached to them, *till they were truly gained, and saw the necessity for it?*—then be assured, God will teach them, as he did you and I, after we had sought him as outwardly as ever those do, we call Judaical;—therefore, let love, which was so exemplary in that transcendent mystic J. Lead, shine also with its resplendence in you; and then I feel satisfied you will own these for your brethren, though they are afar off; but being with young, they should be tenderly led, for *some of them*, like Matthew, Peter, and Mary Magdalen, will in God's time, declare who they are, even the chosen of Jehovah.—Therefore, my brethren, be ye like the apostle Paul, who became all things to all, in hopes of gaining some.

The Turkish Spy, though a common book, yet I conceive, many have not seen the prophecy by the wander-

ing Jew, that is in it; therefore, I will here insert that part, which is most striking:—

He said—"There shall arise a certain man in ENGLAND, filled with all manner of Divine knowledge and wisdom, endued with the spirit of prophecy, of a graceful aspect and elegant speech, of a composed gravity and calm address: a man, mild, innocent, temperate, chaste, and merciful above the rest of human race. People shall let their eyes fall on the ground, when they meet him in the streets, even before they know, who is overcome by the lustre of modesty, grace, and virtue, which shines in his countenance.

"Then that which lay smothering, shall suddenly burst forth into a flame. The light of God shall be diffused through his soul, his heart shall be like a lamp, and his tongue shall utter marvellous things, when he opens his mouth in divulging the mysteries of God, his words shall be like the sparks of an eternal fire, kindling flames of love in the breasts of the hearers.

"This holy person, shall argue with reason so forcible and cogent, so clear and demonstrative, that none, but the wilfully obstinate, will resist the truth which he divulges, or oppose his authentic mission. For he shall go up and down, preaching and doing good works throughout Great Britain, till the number of his proselytes is complete. Then he shall send apostles and messengers, into other parts of Europe, who shall convert an innumerable multitude. After this, by an universal agreement of the Christians, this holy person shall be proclaimed the great pastor of the church; a prodigious army shall be gathered together out of all the Christian nations to conduct him to the Holy Land, and to crown him in Jerusalem. Then shall Jerusalem be rebuilt gloriously, and the temple of Solomon with sapphires and emeralds. That city shall become the seat of the Christians, and this new Patriarch till the day of doom. The eyes of the Jews shall be opened, and they shall acknowledge Jesus to be the true Messiah."

A lady in France, named Antonia Bourignon, wrote very largely from inspiration, about the Year 1670; and

the following are some of her opinions, extracted from the "Divine Economy," of the Rev. Peter Poiret.—

"There will be some Christians who will give place to the first truths, which I have called absolutely necessary to salvation; but will have little regard to the second. They will say upon ill grounded colours and pretences, "It is enough, if I adhere to Jesus Christ, and the practice of his doctrine; it is enough, if he be in my heart, the kingdom of God is within us. Christ has foretold there will come false prophets, that should say, Christ was here and that he was there, and has forbid us to go out after them. God is to be found every where, all places are alike to him, so we do but love him. If he chastises the world, he will protect me in the midst of the scourges. Men, have this long while been saying, Christ would gather his elect together, somewhere or other; but this has been long a coming, nor have we as yet seen any thing like it," with more to the same purpose. And so they will be surprised all of a sudden, as the foolish virgins were; and finding themselves entangled in the state and places, were they thought to have set up their rest, they will not be at all disposed to remove; and then shall universal judgments, shutting up all the avenues and cutting off the passages to the place where God secures those that be his; they will be forced to stay where they are, among the wicked, and so partake of their punishments, and be exposed to their persecutions, which will cause some of them to fall into sin and eternal death; yet shall those who persevere, be saved and purified, but very dearly and very difficultly.

The other children of God, will take other measures; for considering their own weakness and the power of the devil and wicked men, with fear and trembling, and knowing how it went with the first world in Noah's time; and observing, how earnestly Christ exhorts us to think of this figure and upon that of Lot, *who went out of Sodom*; and that God in scripture, speaks so very often of delivering his people, and of a secret and a hiding place, which he will keep his servants in; they will be fully convinced of these truths, and prepare themselves accordingly; will make no account of their houses or

lands, will sit loose to every thing, always ready to go when the Lord calls them.

These are they, that shall, after having long groaned under the slavery of this world, where they were obliged to live; be by God gathered together unto some corner of the earth, and while God is displaying his first and most severe judgments upon men, shall these be defended from the rigour and extremity of them, and shall increase by new accessions of the good to them; whom God, before the door is shut, shall by his chastisements, compel to leave the world: *here, they shall together, make such progress in repentance and virtue, that they will come up to the perfection of the primitive Christians,*
AND EXCEED THEM.

I will now conclude this introduction with a Poem, that is in a book of Mrs. Jane Lead's, written by one of her spiritual sons, signing himself **ONESIMUS.**

O, ENGLAND! hear thy genius loudly call;
O hear, and 'ere 'tis fixt, prevent thy fall.
Well, Jews was call'd, "a moody murmuring race,
As ever tried th' extent or stretch of grace."
Ah stop, take heed,—lest thou so headstrong move,
As ev'n to burst the very chain of love.
Once more from the, exuberant mercy store,
A glorious day, shall touch fair Albion's shore.
Take heed—prepare! *for if thou wilt not see,*
The visitation day-spring offer'd thee;
If thou, neglect the STAR, *that will appear,*
First rising glorious, in thy hemisphere;
Thou, of thy birth-right, *wilt supplanted be,*
And Heaven's full shower of blessings, pass from thee.
The morning star, despised, *must glide away,*
And to a better land its cheering beams display.
Then at thy loss and folly, for a while,
Shall the fair sprouting *German lily smile;*
Yet kind and free, assist thy labouring toil:
Then, BRITAIN, THEN, prepare for SCENES OF WOE,
Then *Nilus* shall the wicked land o'erflow.
AUSTRIA's stately pride must tumble down,
And Babel's lofty tower's must kiss the ground.

Then happy who, in Goshen's fruitful land,
 Sheltered beneath the Almighty's wing shall stand,
 In safety, peace, and plenty, at command.
Till the short gloomy day, be past and gone,
 And soon, another brighter morning dawn:
 God's hand and will, *shall be too glaring plain,*
 Longer to meet neglect, or bear disdain.
 Jealous, provok'd with emulation fire,
 Again, shall *British* piety aspire;
 As it sunk low, so shall it now rise higher.
 His FIRST-BORN, God in thee shall own,
 And pour the vast, the double blessing down;
 And *England's monarch high,* shall wear the nation's
 crown.
 The fivefold portion-right, belongs to thee,
 Then shall the land from curse and toil be free;
 And ENGLAND—BENJAMIN, restored shall be.

On the back of the BIBLE are these words, "GIFT
 TO THE PROMISED SEED."

But before I explain what is meant by the Promised Seed, I beg to premise some few essentials, which I think wilt tend to illustrate, what I shall deduce from the text, Gen. iii. 14, 15. "And the Lord God, said unto the serpent, I will put enmity between thee and the woman, and between thy seed and *her seed, it shall bruise thy head,* and thou shalt bruise his heel."

First I assert, that, *God is an unchangeable will to all goodness, and therefore in the Deity there can be no wrath.* For that can no more be in God, than hell can be in heaven. Wrath and evil are but two words for one and the same thing, for there is no evil in any thing, but the working and spirit of wrath. *And when wrath is entirely suppressed,* there can be no more evil, or misery, or sin, in all nature and creature. This therefore, is a firm truth, that nothing can be capable of wrath, or be the beginning of wrath, *but the creature,* because nothing but the creature can be the beginner of evil and sin; cogent reasons are given for this in the places, where I asserted the nature of the fall of Lucifer and man; for in consequence of their fall, the Deity itself, came to have new and strange names; new and unheard of tempers and inclinations of wrath, fury, and

vengeance ascribed to it. *I call them new*, because they began *at the fall*; I call them strange, *because they were foreign to the Deity*, and could not belong to God in himself. Thus God is said to be a consuming fire.—*But to whom? to the fallen angels, AND lost souls.* But why, and how, is he so to them; it is, because these creatures have lost all that they had from God, **BUT the fire of their nature**; and therefore, God can be only found and manifested in them as a consuming fire. Now, is it not justly said, that God, *who is nothing but infinite love*, is yet, in such creatures, only a consuming fire? and though God be nothing but love, yet they are under the wrath and vengeance of God, because they have only that fire in them, which is broken off from the light and love of God; and so, can know or feel nothing of God, but this fire of nature in them.—As creatures, they can have no life but what they have in and from God; and therefore, *that wrathful life* which they have, is truly said to be a wrath, or fire of God upon them; and yet it is still strictly true, that *there is no wrath in God himself*, that *he is not changed in his temper towards creatures*, that he does not cease to be the one and the same infinite fountain of goodness, infinitely flowing forth in the riches of his love upon all and every life. Now dear reader, mind what follows, as the true ground how wrath can, and cannot be ascribed to God.

God is not changed from love to wrath, but the creatures have changed their own state in nature; and so the God of nature, can only be manifested in them, *according to their own state in nature*. And N. B. This is the true ground of rightly understanding all that is said, of the wrath and vengeance of God in, and upon his creatures. It is only in such sense, as the curse of God may be said, to be upon them; not, because any thing cursed, can be in, or come from God, but because they have made that life, which they must have in God, to be a mere curse to themselves. For every creature that lives, must have its life in and from God; and therefore, *God must be in EVERY creature*.—This is, as true of devils, as holy angels. But how is God in them; N. B. Why, only as he is manifested in nature. Holy angels have the triune life of God, as manifested in nature, so manifested also in them; and therefore, God is in them all love, goodness, majesty and glory, and their's is the kingdom of heaven.

Devils have nothing of this triune life left in them, but the fire or wrath of eternal nature broken off from all light and love; and therefore, the life they have in, and from God, is only and solely a life of wrath, rage, and darkness; and their's is the kingdom of hell.—

And because this life, though all rage and darkness, is a strength and power of life, which they must have in and from God, and which they cannot take out of his hands; therefore, is their cursed, miserable, wrathful life, truly and justly, said to be the curse and misery, and wrath and vengeance of God upon them: though God himself, can no more have curse, misery, wrath, and vengeance, than he can have mischief, malice, or any fearful tremblings in his holy triune Deity.

Secondly.—Man could not have pain and sensibility of the burden of sin, but because the love and goodness of God, made him originally righteous and happy; and therefore, all the pains and torments of sin, comes from God's first goodness towards him; and are in themselves, merely and truly, the arrows of his love, and his blessed means of drawing man back to that first righteous state, in, and for which God's first, and never ceasing love, created him.

The matter, therefore, plainly stands thus.—There is no *righteous* wrath, or *vindictive* justice in the Deity itself; which, as a quality, or attribute of resentment in the Divine mind, wants to be contented, atoned, or satisfied. But man's original righteousness, which was once his peace and happiness, and rest in God; is, by his fall, become his tormentor, and his plague, that continually exercises its *good vengeance* upon him, *till it truly regains its first state in him*. For man must be under this pain, punishment, and vengeance to all eternity, as there is no possibility in the nature of the thing, for it to be otherwise, though God be all love; *unless man's lost righteousness, be fully again possessed by him*. And therefore, the doctrine of God being all love, of having no wrath in himself, has nothing in it to abate the force of those scriptures, which say, *That the wrath of God is revealed from Heaven, against all ungodliness and unrighteousness; and that indignation and wrath,*

tribulation and anguish MUST BE on every soul of man, that doth evil.

For all these things, which the apostle elsewhere calls *the terror of the Lord*, have no grounds; nothing that calls for them, nothing that *vindicates* the fitness and justice of them, either with regard to God or man, but this one truth; viz.

That God is in himself, a mere infinity of love; from whom nothing but outflowing of love and goodness, can come forth, from eternity to eternity. For if God is all love, if he wills nothing towards his fallen CREATURES, but their full deliverance from the blind slavery and captivity they have fallen into; then, every kind of punishment, distress, and affliction, that can extinguish their wrath and evil, may, and ought to be, expected from God; merely, because he is all love and good-will towards his fallen CREATURES.

To say therefore, as some have said,—If God is all love towards his fallen creatures, how can he threaten and chastise sinners? this is no better than saying,—If God is all goodness in himself, and towards ALL his creatures; how can he do that in, and to them, which is for their good? As absurd as to say,—If the able physician is all love, goodness, and good-will towards his patients, how can he blister, purge, or scarify them? how can he order one to be trepanned, and another to have a limb cut off? Nay, so absurd is this reasoning, that if it could be proved, that God has no chastisement *for those, who have revolted from him*, the very want of this chastisement would be the greatest of all proofs, that God *was not all love and goodness*, towards his fallen CREATURES.—

And therefore, the pure, mere love of God, *is that alone*, from which ALL fallen creatures are justly to expect from God; that not the least revolt will pass unpunished, but that this love will visit them, with every calamity and distress, that can help to BRUISE and purify them. It is love alone, in the Holy Deity, that will allow no peace to sinful men, nor wrathful angels; nor ever cease its judgments, till every man and angel is

forced to confess, *that it is good for them, that they have been in trouble*: It is evident, the fallen angels, are as averse to punishment *for their good*, as men; which appears from those, that said to Christ,—*Art thou come to torment us before the time?*—Therefore, according to this dissertation, which I am certain, is a TRUE description of God, he only does **TORMENT** and **BRUISE** to *purify*.

The scripture saith, “*He kills to make alive;*” and also, that “*The slain of the Lord, shall be many;*” for thou wilt not, O God, thou wilt not sheath thy sword, whilst there remains one rebellious spirit.—Such, is thy unbounded love, goodness, and mercy to them, who, (without knowing the tremendous consequence,) did separate themselves from thy love and light; *yet thou art not angry*, but sorry for them; therefore, with the greatest pity and mercy, thou only **TORMENTETH** and **BRUISETH**, that they may become again, what thou madest them at the first. Then, O then, those, whom thou wilt have forgiven much, will love and glorify thee much; though my dim-sighted brethren do not see, nor comprehend the amazing extent of thy mercy, or the ultimate meaning of that grand commandment of thy Christ, viz. **TO LOVE OUR ENEMIES; TO DO GOOD TO THEM THAT HATE US, AND TO PRAY FOR THEM WHO DESPITEFULLY USE US.**

Dear brethren, tell me, who are our enemies, and who hates us? and you, friend Reader, bear with me, and I'll proceed to give you my understanding of the Seed of the woman, that is to **BRUISE** the *spiritual* Serpent's head. But first, I must distinguish who the seed of the woman is, which I confess, is a task I feel incapable of, but I expect the illumination of God's spirit; for it is only him I seek to please in what I say; therefore, I desire, not to write one word, that he will not please to own, and give me wisdom to support. But nevertheless, thou mayest be jealous for the justice of God as thou thinkest, and therefore, wilt consider thyself justified in being displeased with me, for declaring opinions, which every various sect of Christians declaim against; though I know them to be, the glorious truths of the **EVERLASTING GOSPEL**. I am aware, that many of the heated sectarists, will be almost ready to have me burnt, but I flatter my-

self to meet with better treatment from thee; for I conceive, none would patiently come thus far in a book so uncommon, unless they were the *real and true searchers for the pearl, and the rosy garland*; and such will I am certain, meet with some things answering to their own mind; and as for the *conceited* babes, who think themselves, and others think they are, Fathers in Christ, because they can talk systematically of Divine matters; from such, I shall be contented, if I meet with nothing worse than being stigmatized with what the *opiniated* Jews did our Saviour, when they called him a blasphemer; for these selfish people, care not who remain out of heaven, so long as themselves and their tribe get there, not considering that their sins, have made them as obnoxious to God's wrath, as those of the fallen angels; only that the angels cannot be restored, till their Redeemer MAN, is first completely redeemed.

When the fallen angels caused Adam to die the dreadful death; they did that, which was done in a figure, by the Jews to their only Saviour. The Jews were once the highest in favour with God of all nations, so was Lucifer and his hierarchy originally; and the Jews are cast out *as lost* for disobedience, so are the angels; *and as the Jews* are to own their Saviour, and mourn for him whom they have pierced, so will the angels; and they will also love their Saviour, even as the Jews will Christ Jesus, who was God and man in flesh, and so manifested, that he might become the Saviour of men,—even as man, who is the Son of God, was made manifest in the nature of angels, that he might restore them; therefore, when every man by CHRIST the MERCY of God, is restored to the New Jerusalem, becoming again of the highest order of angels, then the mediatorial office of Christ will be finished; and man will become a mediator for the angels; and when he has restored them to their glorious heaven, then—He returns to his *own House*, glorified with that glory he had with his Father in the *Still Eternity*, before all worlds.

Having thus prepared the way, I proceed to speak of the seed of the woman.

It is I believe, the opinion of all Christians, that Christ is the seed of the woman, which I do not deny; but I

beg to observe, that Christ is not, in the ultimate sense, the Seed of Woman, **BECAUSE HE IS GOD**; but in as much, as Christ died on the Cross, he was the Seed of the woman, for that was the bruising of the Heel; but let it be remembered, that it was the human part of Christ that was bruised,—consequently, **IT MUST BE HUMANITY, NOT DEITY, WHICH IS TO BRUISE THE HEAD OF THE SERPENT.** Scripture informs us, that Christ has ascended far above all heavens; therefore, he *will not himself descend to the earth, until it becomes Paradisaical*; which will not be, till the Millenium has commenced. Yet *John* saw an angel, having the key of the bottomless pit, with a great chain in his hand, with which he chained the devil, (that old serpent,) for the space of one thousand years; which was the case, after God made the world, when he rested on the seventh day;—and the almost six days, the world hath stood, has been a new creation by Jesus Christ. Now, according to *Saint John*, the Devil is to be confined before the Millenium; and therefore, as *Christ is not expected, till he comes in glory, which will not be till the Millenium has commenced*, who is this angel that is to chain down Satan? for it evidently will not be Christ, nor will it be one of those, *who are by nature* angels; but as it is said, Christ will descend with his holy angels, which are those men, who have ascended and form, the Church triumphant, and who have become angels as Adam was, when he first was manifested: therefore, *it must be a Man-angel which John saw in vision.*—Therefore, who can we suppose, of all the men that have ascended, God will give the office to of chaining the serpent?—

I answer.—That it appears to me, it must be that man, who is the Seed God promised Eve, should bruise the serpent's head; and as we have proved God cannot be the seed, therefore Christ, who is God and Man, will not be the final bruiser of the serpent.—Consequently I conclude, that none is so likely as man, whom God at first ordained to be the restorer of the angels, in conjunction, with those of his offspring, it pleased God should be born of him whilst he was an angel; for God I conceive, did not put every man in a spiritual body as he did the first, but gave the first a spiritual power of generating celestial bodies, as he has now given us a na-

tural power of generating beastial bodies:—but, as man, at his first manifestation was an angel, and had both natures in one, he therefore did not generate celestial bodies in any manner whatever, as we do bestial, according to that of Christ, who said, “The angels neither marry, nor are given in marriage.”—Therefore, man, whilst an angel, generated in a divine manner an holy offspring, by the power of that divine love, which gave him a celestial body, like the angels, with their functions, that he might multiply angelically. Love was then, as it is now, the height of felicity; for the nature, effects, and acts of love in this world, is a shadow of what it is in heaven. For love is the great creating fiat or power, that brought forth every thing that is distinct from God; and is the only working principle, that stirs and effects every thing that is done in nature and creature. Love is the principle of generation, from the highest to the lowest of creatures, and is the first beginning of every seed of life.

Love is the holy, heavenly, magic power of the Deity, the first fiat of God; for man, and all eternal beings, are the first births of it. The Deity delighted in beholding the ideal images which rose up, and appeared in the mirror of his own *Eternal Virgin Wisdom*. That delight became a loving desire to have living creatures in the form of those ideas; and that loving desire was the generating heavenly parent, out of which, man, and all angels are born. Marvel not, therefore, my friend, that Adam, standing in the power of an angel, should have a divine power of bringing forth his own likeness in the form of an angel; or rather, to attract his offspring, which were pure spirits, (as he was formerly,) into bodies celestial, which he had the power of generating; and it is those bodies, which every man by hungering after the beastial life of this world, has lost; and there was no means whereby man could become an angel again, but by the same power being exerted, which was at the first, when God manifested man in the form of an angel: but as there was something much greater to be done, since man had lost all the angel and become a beast, and would finally be a devil—God to save man from this dreadful state, he Himself, united wholly in one of the man-spirits, who had never left the Still Eternity, to become an angel; and that man-spirit thereby, became God and man, in the form of a beastial man, and went

through all the dreadful states which man had fallen into, and overcome every degree of evil which had captivated man; he therefore, from being God and man, is enabled by an inconceivable power to clothe us again; that is, to generate those very celestial bodies which we all lost; and it is from this, that he is so significantly called by the apostle the Second Adam, because he does that very same again for the *peculiar number* of spirits that Adam the first generated as angels, which angelic nature they, as well as their father, have lost; he therefore restores it them, that they again may be men-angels. And I conceive, that the number of spirits Adam the first generated celestial bodies for, were one hundred and forty-four thousand; and are those, which St. John saw in vision. And I firmly believe, that when the God-man has, by his Almighty power, *re-generated every one of those, which were the peculiar children of Adam*, whilst he was an angel, and made those one hundred and forty-four thousand like himself, *by leading them in a mystical manner*, through all the states which he himself went through, then will he make them Saviours and Re-generators *under him, of each of their own peculiar children*, which they, like Adam their father, had generated whilst they remained angels.

Till the one hundred and forty-four thousand John saw are realized, and every one made like Christ, the Millenium will not commence; and when they become the anointed of God also, then *the real Pentecost* will come, and a nation will be born in one day, to fulfil that word which saith, God will make a short work in righteousness, in the (that) day of his power.—The multitude which John saw, that no man could number, are those, which will be redeemed *by their fathers*, just as the second Adam redeemed the children of the first.

Reader, you need not now any longer be at a loss to conceive, who are the Elect, *for* those hard sayings of the apostle, are fully reconciled by this explanation.

Now, I will pursue my intention of shewing, who is in the ultimate sense, the Seed of the woman, to do which, I must first prove who is the woman; but as I am not a prophet, and therefore have only the ordinary inspiration

of God, I am not capable of demonstrating; but perhaps my conjectures from a mature consideration, may be correct.—It is therefore my opinion, that no other spirit but that, which became the first woman, can be her, whose seed is to bruise the serpent's head; and I firmly believe that seed, is no other than Adam, whom God at first commissioned to restore the angels; but as he fell, and lost the power by which he was enabled to perform God's will, therefore, that the purposes of God should not be finally frustrated, and what he had determined should come to pass, God himself became a man, to redeem Adam; that he should *within the appointed time*, be enabled to do that great work, which God at first made him an angel for. And I am almost led to say, if it is not thus, or after this manner, Satan is mightier than God; *but that being an impossibility*, this idea must be admitted. But if you will return and compare, what I have now written, with what is declared in the explanation of the Seven-linked Chain, you will be able to judge of my following assertions; which are, that as Eve was taken out of, or born of Adam,* so now, that the will of God should be effected, and his desire be accomplished, Adam has, in the latter part of the sixth chiliad or day, been born of Eve, *who is now called "Joanna;"* which signifies "the Grace of God," that has exerted itself in her, to be the mother of all living in a spiritual manner, as Eve signifies, "the Mother of all Living," in a bestial manner.—Therefore, I humbly conceive, that the child born of Joanna Southcott, is Adam returned; and, that he will prove himself to be the angel John saw with a great chain, who actually shall command Satan to withdraw from this earth, and will also have power to chain him down to the bottomless pit, and there to remain till the thousand years are expired; but as Satan will be chained before the six thousand years are fully up, so after the Millenium, he will have that space of time allowed him,—which space I think, God has ordained to be for the good of those, *who did not* before the commencement of the Millenium, *obtain the perfect and full redemption*; and therefore, when those who did obtain it, shall ascend with Christ to the New Jerusalem, (after

* Mrs. Southcott's Trance at the Birth of Shiloh (who is Adam) answers to Adam's deep Sleep at the Birth of Eve.

the Millenium,) these will be obliged to remain below, and Satan will be allowed to tempt them; but *they will not be permitted to fall*, for their temptations then shall be only in order to their complete purification, that they also may be admitted to the New Jerusalem; and when they become sufficiently pure for that, then the judgment day will commence.—And those men, who have been under THE MOST EXCRUCIATING TORMENTS all this while—they will then, be allowed to be on this earth.

The Lake of Fire will at this time be ready, which I conceive, *is the real hell of the devils*; for during the time of our probation here, God has also shewed them mercy, but the period then being arrived, when a sufficient number of Men have become angels of the *New Jerusalem order*, the work which God assigned them at the first, shall now be done, which is, *to bruise the head of that old serpent the Devil*; therefore, they will have power to cast him into the Lake of Fire, there to be tormented from AGES to AGES; but N. B. *not from eternity to eternity*.

Now *loving Reader*, which I hope I may call you, does it not appear much more consistent for God, *who is all love and no anger*, that he should wish all his creatures whom he made, only to be happy, return to enjoy that happiness. And as no other means can bring them to their original state, *but the most intense torments*, does it not prove *the infinity of God's love*, that he only permits the *Seed of the Woman to bruise the Serpent's head*, till every spark of wrath is extinguished; for it is impossible that the angels can be annihilated, because the fiery root of their life, *is as eternal as God*, being a degree of his essence, and therefore immortal; consequently, the longer they suffer, the purer they will become, till at last, their fire of wrath will be changed into a fire of love, to that Almighty and incomprehensible Being, whose great love and mercy will be their joyful theme, *from eternity to eternity*, and with *the most transcendant exultation*, they will acknowledge the God of heaven to be their God; which *Nebuchadnezzar* did, who, in my opinion, *is the designed*, and therefore, complete type of Lucifer. But whether, *seven times seven thousand years*, is the determined time of his greatest torments, I am not able to say; although the jubilee of

the Jews, I think, was appointed to indicate it; but I heartily hope, if it is possible, that a less measure of torments may reduce his pride, and cause him through the mediation of *his Saviour*, to return to his own possessions, as the Jews will *through their Saviour*, whom they caused to die. For the inconceivable love, which I am led to see, *is in God*, makes me desire to love them who hate me, and who therefore delight in despitefully using me, by which, they are become my greatest enemies.

Now all Honour, Praise, Glory, and Might, be ascribed to God the Father, God the Son, and God the Holy Ghost, *Amen*.

A CLEAR DESCRIPTION OF THE TRINITY.

Abraham and his Sarah, were a type of the Father, and his Eternal Virgin Wisdom; Isaac, of the only begotten Son, *who is the Heart of the Father*; Jacob, of the Holy Ghost, from whom proceeded Twelve order of angels; Man, is the first-born, and only Son of the Trinity. Jesus Christ is the Trinity, united to a man.

The next thing I shall notice, is the word "SHILOH," placed under a *Regal Crown*, with a Dove and Olive-Branch in a Triangle. First, I will give you the Scripture from whence that is derived, then add other Scriptures that signify the same character, after which, I will make such remarks, as may appear, to me, apposite.

Gen. xlix. 10. The Sceptre shall not depart from Judah, nor a Law Giver from between his feet, UNTIL SHILOH COME, AND UNTO HIM SHALL THE GATHERING OF THE PEOPLE BE.

Deut. xviii. 18. The Lord said unto Moses—"I will raise them up a Prophet from among their brethren, LIKE UNTO THEE."

Psalm ii. The kings of the earth set themselves, and the rulers take counsel together against the Lord and against his anointed.

Yet have I set my King upon my Holy Hill in Sion.

Ask of me, and *I shall give thee the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession.* Thou shalt break them with a Rod of Iron, thou shalt dash them in pieces like a Potter's vessel.

lxxii. Give the king thy judgments O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment. He shall come down like rain upon the mowed grass, as showers that water the earth. *In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from Sea to Sea, from the river unto the ends of the Earth.* They that dwell in the Wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish AND OF THE ISLES SHALL BRING PRESENTS: and the kings of Sheba and Seba shall offer gifts. *Yea all kings shall fall down before him: all nations shall serve him.*

Jer. xxxiii. In those days, and at that time saith the Lord, I will cause the BRANCH OF RIGHTEOUSNESS to grow up unto David, and he shall execute judgment and righteousness in the land. Judah shall be saved, and Jerusalem shall dwell safely. For, thus saith the Lord, David shall never want a man to sit upon the throne of Israel.

THE BOOK OF ISAIAH. Unto us A CHILD IS BORN, unto us a son is given, and the *Government shall be upon his shoulder,* and his name shall be called Wonderful, Counsellor, &c. of the increase of his Government and Peace, there shall be no end; upon the Throne of David, and upon his kingdom, to order it, and to establish it with Judgment and with Justice, from henceforth, even for ever.

There shall come forth a Rod out of the Stem of Jesse and a BRANCH shall grow out of his Roots, and the Spirit of the Lord shall rest upon Him, with righteousness shall he judge the poor, and he shall smite the earth

with the Rod of his mouth, and with the Breath of his lips shall he slay the wicked.

Malachi. Behold I will send you **ELIJAH** the Prophet, *before the coming of the dreadful day of the Lord.* And he shall turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest I come and smite the earth with a curse.

Behold I will send my **MESSENGER**, and he shall prepare the way before me, and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appear-eth? for he is like a refiner's fire, and like fullers soap. And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

Micah v. Thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be the Ruler in Israel; whose goings forth have been from old, from everlasting. Therefore will he give them up, **UNTIL THE TIME THAT SHE WHICH TRAVAILETH HATH BROUGHT FORTH**, then the remnant of his Brethren shall return unto the Children of Israel.

Rev. xii. There appeared a great wonder in Heaven, a Woman clothed with the Sun, and the Moon under her feet, and upon her head a Crown of twelve Stars.

And she being with child, cried travailing in birth, and pained to be delivered.

And the Dragon stood before the woman which was ready to be delivered, to devour her child as soon as it was born. *And she brought forth a man child, who was to rule all Nations with a Rod of Iron: and her child was caught up unto God, and to his Throne.*

The Dragon persecuted the Woman which brought

forth the man child. And to the Woman were given two wings of a great eagle, that she might fly into the Wilderness, into her place where she is nourished for a time, and times, and half a time, from the face of the serpent.

The Dragon was wrath with the Woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. (Which is the Spirit of Prophecy.)

As the above Scriptures are so full in themselves, I have no occasion to add much by way of comment, conceiving every candid reader (who is not blinded by too closely adhering to preconceived ideas, as to reject every other sense of particular passages of Scripture, but that which education, or his own reason had suggested to him), will clearly perceive, that the principal part of the few I have produced, do not allude to Jesus Christ, either at his first coming, when he came to suffer, or to his second coming, when he will only come to reap the fruits of that suffering by reigning in **RIGHTEOUSNESS**, that is, *when the earth he reigns upon, and the subjects he reigns over, will be all HOLINESS unto the LORD*, therefore, it cannot be the Glorified Christ that will come personally before the dreadful day of the Lord, to be like a refiner's fire and fuller's soap, to purify the Sons of Levi: not to glorify, but to purify, consequently, when this person comes, they will be impure; but when Christ comes, **WITHOUT SIN** unto salvation, these Sons of Levi will be pure, from the previous purification they will undergo by his **MESSENGER, THE ELIJAH BRANCH, SHILOH, PROMISED SEED, or, THE PROPHET LIKE MOSES** (who will like Moses) lead the Israel of God to the true Canaan, or that Country (the whole earth) which will then be made Paradisaical *for the reception of the Glorified Joshua*, who will descend upon it (when thus prepared) with his first born, or triumphant Church to reign One Thousand Years.

I will now add, for the comfort of all my true-hearted brethren of the Piladelphian Church,* a divine communication delivered through, and published by the Rev. R. Roach, who was thirty years under the Spirits opera-

* Rev. iii. 7, to 13.

tion, similar to Jane Lead, and he was one of those in union with her. This communication is entitled

THE GENERAL ACT OF GRACE AND INDEMNITY, GRANTED BY THE KING OF KINGS, UPON HIS ACCESSION TO HIS THRONE AND KINGDOM ON EARTH.

“Whereas the generality of mankind, my subjects, by right of creation, and purchase by redemption, are found in a state of alienation and Rebellion, in the service, and under the conduct of the God of this World so called, against me their rightful Lord and Sovereign: and whereas many who are to be the subjects of my now rising kingdom, are yet asleep in the morning of my *glorious advent*; and even those who profess my name and worship, under their various forms, are for the most part prejudiced against my true worship, *and my return as at this day in the primitive powers and operations of my Holy Spirit*: and whereas as I have sent forth messengers and preparers of my way in divers countries, witnessing to the previous powers of my kingdom, and warning mankind of my near approach, who have been counted idle dreamers, and acted only by a Spirit of delusion; and that particularly in this great city, (London,) which is called Sodom and Egypt, and likewise in the better part, the Jerusalem of Christendom, wherein also I have been crucified in Spirit.

I am now come forth, in a dispensation of *the highest grace and love*, in which my Father, reconciled to mankind by my mediation, concurs with mighty power to prepare and give me the kingdoms of the earth according to his promise; together with the *Spirit now proceeding also in dominion power*, whereby the Heavens are opened, and the Holy Angels and Saints descend for the relief of mankind under the fiery trial, whence also I am prevailed with to put a stop to the severity of my Judgment Work, and give free commission for the procedure of the *third ministration in the full extent of grace and love*; and for the open proclamation of my kingdom, attended with the blessed powers thereof, ready to be dispensed and experienced in the souls of all who shall in faith receive it; which powers shall go on with a swift progress, increasing and multiplying in the Church,

and shall rise to such degrees, and such wonderful products *as have not before been known within the Regions of Time.*

Therefore, out of the infinite goodness and grace of the Holy Trinity, we have condescended to grant and publish to this, and to all nations of the earth, this our **ROYAL ACT OF GRACE** and indulgence on this our accession to our temporal kingdom.

Be it then proclaimed and ratified by the Eternal Word of God, and I JESUS, the Yea and the Amen, testify it unto you, that to all persons, of what state, condition, and denomination soever, *who shall return to their allegiance, and submit to this our now Rising Government, all past sins and transgressions of what kind or nature soever, of omission or commission, however heinous, however aggravated, how long soever continued in,* SHALL BE FORGIVEN, SHALL BE FORGOTTEN, SHALL BE CANCELLED, AND ERASED FOR EVER by the Angel Keeper, out of the great audit-book, where they stand registered against the General Day of Account or Final Judgment.

And particularly all the oppositions to, and quenching of my Holy Spirit in the dark and degenerate state of the Christian Church, and my own frequent and fresh crucifixions therein, upon submission through **THIS GREAT LIGHT APPEARING**, shall be, and are hereby declared to be **NULL and VOID** to all Eternity, as if never brought forth into Act and Time.

Yea, even the most hardened sinners, that have outstood or lost their day of grace, under the preceding gospel ministration, so that the Spirit of it would no longer strive with them; **BEHOLD**, *there is another more glorious day-spring from on high*, that will afford them further grace and help. Those also who are under a state of actual despair, either through the designed withdrawing of my Spirit, or their own fears or doubts, urged only by the suggestions of the enemy, *may now take heart afresh*, and be hereby assured of full pardon and acceptance into the grace and favour of God.

And whereas, in my providence, I have been trying and judging the Adventurers and Traffickers in the Spirit of the world, and cut short the substance of so many, and reduced such numbers to poverty and want; this has been to let them see in what they have trusted, and bring them to a nearer dependence upon me by Faith, either as blessing their lawful endeavours, or otherwise providing for them upon the cessation of their over-eager pursuit of external things, to the neglect of those that are of Eternal weight. In which providential care of those that trust in me, I shall now more signally appear; forasmuch as the day and season, as of the suffering of my Church in general, so particularly of its temporal poverty is now declining; and my *wisdom* coming forth to bless her favourites with length of days in her right hand, and in her left, riches and honours. *Wherefore all you who are distressed in this kind, take it as my appointment and preparation, come out of the Babylonish Spirit, and believe in me, as coming now to give the earth also to my chosen for their inheritance: and I will give you a lot and portion to your surprise; and I will yet raise you to honour as you have been abject and despised.* For behold, I here open my Goshen of Peace and Plenty in the midst of my judgments upon Egypt round about.

And whereas from the opening of the Abyss and the Judgment Work of these latter times, many persons are seized with unaccountable sadnesses, weights, and sufferings in Spirit, with violent temptations, and actual inroads of the Powers of Darkness, and the bodies of numbers afflicted with unusual disorders and violent distempers; I come to open the Healing Pool for the one, and the Fountain of Consolation for the other, and the powerful word of dispossession of the Powers of Darkness, or of judgment from both. Yea, I come again to establish peace and joy upon the earth; and give forth universal relief to all distresses.

Come then unto me all that labour, and are heavy laden, and I will refresh you. *Come Publicans, come Sinners, come Magdalens, to my embrace, and I will receive you, and magnify my free grace in you.* You will come as undone in yourselves, and lying at the foot of grace in naked faith, while many others, presuming

in their works and way, *will dispute every ray of my new springing light, and every step of my rising kingdom with me.* Your accidental qualifications of freedom and openness of spirit, and general proneness to love, in an unlawful way, *shall, when rectified, prove a means of admission of the doctrine and blessing of my kingdom;* while the morose and narrow spirit of others, and their mutual envyings and hatred of each other, prove as bars and palisades against it. **BE NOT THEN DISCOURAGED AT THE GREATNESS OR NUMBER OF YOUR SINS;** the ocean of my mercy can cover a multitude, as the sand of the sea shore, as easy as that of a little river. And the qualification is the same in one as another, *only submission to me and faith in my act and operation in you,* and in effect, no more than in acceptance of what is offered; for these are my gifts also. *Come then, I say, and take freely, without money, and without price.*

And in a *particular manner, come you my chosen people of this kingdom, whom I have singled out before others,* and put forward in my providential conduct, and the preparation of my kingdom among you; *which prevents my coming to you to smite with a curse, in the severity of my Judgment work.*

I have set bounds to the pestilential blasts, which have raged in your neighbouring nations, and appointed my angels to stand upon the British shore, and ward them off from my favourite and peculiar people.

What yet remains of the work of Judgment among you, is chiefly in spirit, and such external distresses on private persons or families, as subminister thereto, *in order to purify and prepare them for the great blessings which are breaking forth.* And this too upon expiring, which it will do, more and more, as the faith of this, my day and **ACT OF GRACE** shall be taken in. Where not, the remnant of woe must fall.

Notwithstanding the late effects from the sphere of justice and judgment, and even through it as prevailing over it, I have now, in the appointed Time, given full commission to the Angel-Herald to proclaim **THE EVERLASTING GOSPEL** to all people, nations, tongues,

and languages, revealing the unchangeable Nature of God, as pure and perfect love, and manifesting his secret purpose and decree, reserved as the peculiar glory of the latter day, and dispensation of grace in its full and utmost latitude; to wit, *of restoring at last the whole lapsed creation*; the glad tidings whereof, are now sounded by the angel flying in the midst of Heaven, not only to the ends of the earth, *but even into the deep*, to be heard by those of his own order there; as also, *by all souls in their various regions of confinement and suffering*. FOR I AM LOVE, AND CANNOT BEAR TO SEE ANY OF MY CREATURES MISERABLE TO ALL ETERNITY. What they suffer in course of strict justice, under which they are fallen, *is but so much as that shall require in way of Punishment for their sins, and purification and preparation for grace*. For the justice of God, as before shewn in the nature and tendency of the Mosaic Law, works still to the end of grace: yet itself makes nothing perfect, leaving that to a dispensation of better hope, the way whereof it prepares. Such souls, therefore, as have neglected the opportunity of grace in the Time of Life, *must go the long and tedious round in the painful and Wilderness Way, and pay the uttermost farthing* required in the course of strict justice and judgment, which yet does not require an Infinite, from a poor Finite, but proportions their Degree, and Times of Suffering and purgation, according to wise and just measures, suited to this severer way and process.

I come then, and succeed my Forerunner in the spirit of the law, and of strict justice, to fulfil and perfect what that has began, and prepared my way for. And have appointed that to this sound of the EVERLASTING GOSPEL, the sphere of Justice itself, in which I am supreme Lord and Judge, shall now at last, though so long averse, give its Ascent and Echo.

I COME, according to my Promise, and the expectation of my faithful ones, as your king to subdue all your enemies, and rule in YOU immediately myself; your Priest and Prophet, to instruct and lead you into all Truth, to offer the sacrifice, and perform the holy service IN YOU, by the triumphant act and operation of my Holy Spirit. Yea, I come as your Bridegroom, and

will not deceive you; but even transcend the utmost of your expectations. BEHOLD, I will now speak plainly, and according to your heart, concerning the Sacred Nuptial which I come now to consummate with my Spouse on Earth, I am then both the ROSE OF SHARON, and the LILY OF THE VALLEY, *the Heavenly bridegroom and bride in ONE*. I possessed, while on earth, the bride in Myself, (according to the testimony of John the Baptist, to me as the Bridegroom) *even the Eternal Virgin of God's Wisdom*, in which I come now in an Heavenly manner to meet the males and the females as male, and combine altogether in such a Unity of Triumphant Joy, as all the marriages on earth, if joined together, would be but a faint shadow of.

And hence favours will be indulged to the females of this day, both virgin and others, of a like Nature with that of the Virgin Mary, but in a more Internal and Spiritual way; whereby *the Holy Ghost shall come* upon them, and the Power of the Highest shall overshadow them; and that, that Holy Thing, which shall be born in them; not in Flesh but in Spirit, *shall be called The Son of God*; not in his humiliation, but in his Risen and triumphant state. And this through the condescension of the Virgin Wisdom of God to the males, in the exuberance of the Gospel Triumphant here displayed, shall be the blessing, and may be the just and laudable aspiration of every Pure and Virginized Soul. For as male and female in me are One; so it must be in every soul thus made one with me.

The doctrine of the Divine Sophia, or Wisdom as originally the Bridal or Virgin Nature in God, is a mystery disclosed to few, as reserved to the latter Times. But such power in the Deity is inferred, from the terms of Father and Son, so is it also, from the consideration of Human Nature, as made in the Image of God, Male and Female. For if so, the Female Nature also, as the Image in part, must have its Original in God, after which it was formed.

This Solomon knew from the high gift and favour of wisdom, which he preferred in his request to God, and accordingly represents Her, as the mother and spouse of Holy Souls. But the more clear and general manifesta-

tion hereof has been withheld on account of the degradation and shame attending the act of love in fallen nature; whereas, the Divine, is like the act of the Sun in the Generation of Light, and is the light, the joy, and the glory of Heaven. Also on account of mankind being so unfit to participate the heavenly joy in the communion of the Divine love. But NOW that the church from the preparation of my kingdom, is putting on her bridal apparel, and the Bridegroom appearing, it is necessary that this Secret should be more clearly manifested. And *the Angel of Judgment stands ready to stop the mouths of the profane, who would reflect the impure ideas of their own, upon the Divine Love in its Celebration within the Regions of Time.*

THUS I CALL, AND THUS I COME! Who then will be the foremost to meet me? Who will be the blessed adventurers, as the heroes or heroines of My kingdom, breaking through all obstacles, discouragements, and temptations from the Spirit of this world; early coming to enjoy my first favours! This I should expect from the pastors and teachers of my people; and many of them I have called and prepared to concur in my present work; but those of this order have generally the greatest temptations and difficulties to break through of any. Whoever, therefore, of them shall impartially consider and throw off the fetters and prejudices of education, tradition, interest and esteem of men, in the parties wherein they stand, in which I am ready to assist them; and shall endeavour to prepare their Flocks to meet me as now coming; for such little shame or loss they may thereby at first suffer, they shall not only save, but advance both their credit and interest in this world, when others lose them both: and being found truly wise, and turning many to righteousness, shall obtain a larger crown, and shine out before others, as the Brightness of the Firmament, and as the Stars for ever and ever.

Behold then, at last, I have put off the disguise of my Strange Appearance, and changed the Rod and Sword for the Sceptre of Grace; I have set open the Gate of the New Jerusalem, and rent the inmost veil of the Temple there; I have proclaimed the Marriage Feast, and sent the Wedding Garment out of the wardrobe of

Wisdom, and broken up the Sealed Fountain, the River that proceedeth from the Throne of God; on the banks and in the midst of which grows the Tree of Life. COME EAT, O FRIENDS, AND DRINK, YEA DRINK ABUNDANTLY, O BELOVED.

NOW, O my Soul, praise thou the Lord, and sing Hallelujah! Hallelujah! Hallelujah! and again sing, Hallelujah! Hallelujah! to THE LAMB OF GOD.

A CALL OF THE HEAVENLY BRIDEGROOM TO HIS SPOUSE ON EARTH.

Being an extract from J. Leads "Funeral Testimony"

O thou Princess of another kingdom, what makes thee draw in breath from such a foggy putrifying air as this worldly principle is, which damps and chills the love and flaming heart which I have given Thee? Remember, O remember, thou art admitted to a higher order of fellowship than the drossy spirits that after an earthly life do live. Hast thou not, O *Shulamite*, sometimes felt the mighty ravishments of my love and outspreading influences? Have not I thy only Bridegroom, allotted thee for myself? who strongly jealous am, lest any other love or lover should thy heart inflame. Behold me thy Prince, thy Bridegroom and Saviour, and do not turn away from me: what is it thou wouldst have? Are there not all things in me that may satisfy thee? Up, I say then, with fresh-winged power, pass through all watches and wards that would detain and keep thee out of the warm bosom of thy dear and only Bridegroom, who hath prepared a bed of spices with all precious perfumes, with golden curtains, that therein we may secure our loves and joys together. Round about thou shalt behold troops and trains of angels, there to guard us, while in our nuptial embraces we together lie, in thy soft Paradisaical rosy bed; where, with unknown pleasures, I will my *Shulamite* feed, as my Virgin Spouse in whom I joy and delight, giving forth still from the fresh abounding *Godhead*, which shall maintain all thy springs.

After these all-powerful joyful sounds, which into my

soul did penetrate. Oh! what an Heavenly Gust did I feel! another air did upon me blow, which was that Holy Wind, which did most strongly drive me into the very arms of my beloved Lord; where I found rest, yea, rest indeed for my head, and comfort for my sad and heavy heart. Here, Oh! here let me for ever be enclosed. No other State of dwelling would I more know, than in this pure transparent Air. Now I fear out from hence to look, or cast my eye towards things that but mortal are, lest I should lose these Heavenly joys. Therefore, constrained I am to let fall that mantle covering that would cloud this glory from me. All lives I see must be given up, none with this will agree, but what is PURE AND IMMACULATE. My *Nazarite* Coat now the Virgin has put upon me, and given strict laws that I should not disobey, as I would her Son and Heir enjoy in the Celestial Unity.

Therefore, under the strongest bond of love I do lie. Oh! love, that will make all the dark spirits and powers from me fly. Here, methinks, I see myself lie in the very SHARON GLORY. And what is it can be able to hunt my soul out from hence, when so greatly environed about with Cherubims of Glory? Oh! the sweet repasts and mutual embraces which with my JESUS now I feel, that makes me disdain and slight all of this lower world, which with her False Glass, would have flattered me out of these *real Substantials*, which now my only rest, joy, and glory are in my dear Emanuel, to whom I give myself an offering all free.

MAY 19, 1701.

While I am waiting at this time, I feel a fresh gust of the Holy Power; and the *Eternal* VIRGIN opens her principle and blessing in the Sacred Nuptial Union. The Holy influences rise and increase in the joys of the Holy Spirit. And now the Lord JESUS, and with him the *Eternal* FATHER, in mighty power give forth their influence and blessing.

And now there is a Descent of many of the Holy Angels and Saints, *whose Spirits I distinctly feel, viz.* the Royal David, Moses, Elijah, Sampson, Paul, Mary Magdalen, seeming more free and forward, than the other. The angels Michael and Gabriel, and my own

Angel, with the Spirits of many others, yet in the body, but called into participation and communion with each other in the inward kingdom.

I perceive also an attack from the opposition and envy of the Evil Spirits; but as a vain effort, bound up in good degree and triumphed over.

From the holy powers thus moving, I had the following testimony of the Kingdom given me to bear at this time.

The blessed Saints above, Patriarchs, Prophets, Apostles, Virgins, &c. are descending and ingenerating themselves through the Spirit, into many Holy Souls at this day, to accompany the blessed Jesus in his spiritual Nativity, not as before, for *Suffering*, but for full conquest and Dominion. Some to see their Prophecies fulfilled, and concur in the execution of it; others, the JEWS MORE ESPECIALLY, TO OBTAIN THE PROMISES OF AN EARTHLY GLORIOUS KINGDOM UNDER THEIR GLORIFIED MESSIAH: all to receive the blessing and *answer to their Faith and Hope*, their Prayers and Tears whilst on Earth, groaning for the Times of Refreshment, the deliverance of Sion, and the Triumphs of the Church Militant here upon Earth: for the introducing of which, they now concur with us in the Spiritual Wars against the Enemies of the Kingdom; and in the Divine Union or communion of saints in the Holy Spirit. Thus enlarging (through conquest and *propagation* of their Spirit,) *their own particular borders and portion, or the sphere of their own dominion and kingdom, as well below as above.*

The Holy Angels, Archangels, Principalities, and Powers of Heaven, are coming down also, impregnating and ingenerating themselves into holy and prepared souls: And thus taking up each their proper post and station, *for attendance upon the Mighty FATHER, the Eternal TRINITY, the Holy JESUS, with the Virgin WISDOM, and the Seven Spirits*, that are before the throne of God, *descending into Nature, and bringing down the NEW JERUSALEM upon Earth, Therein to TABERNACLE WITH MEN, and maintain a Heaven, as it were, within*

this lower Principle ; and gradually to begin and work out the New Creation of all things. And this in compensation, and reverse of the suffering state of the Holy JESUS, both in his Person while on earth, and in his Members, ever since crowned with *thorns, derided, and crucified.*

This is the testimony of the Kingdom of Christ APPEARING."

Blessed reader, (for blessed art thou that hath read these sublime mysteries, especially if thine heart in reading glows, as mine hath in transcribing) do not, I beseech you, censure this author, *who was one with Christ, according to his Prayer, that we might be one in him as he was one in his Father.* I say, blessed reader, have a guard on thine heart, lest thou charge this *divine* Woman with profanity; for though thy impurity may not permit thee to think or read, of the embraces of Christ and his Spouse without reflecting on thy own carnality, yet pray do not charge this woman foolishly; for I was led to insert that part of her writings in consequence of the dream and vision Mrs. Southcott had, of Jesus Christ as her Bridegroom, which some of my Spiritual acquaintances, in reading of, found very great fault with: but surely, they had forgot the *divine Song of Solomon*, and also the vast number of similar passages, in the works of Mrs. Lead, and those works they much admire, therefore it is evident, some of the spiritual are tinctured with prejudice, as well as the natural and carnal minded.

I now return to Shiloh—and will explain what is meant by the *Regal Crown, Dove, and Olive Branch, in a Triangle*—in the first place the whole represents THE REIGN OF SHILOH (whom I conceive to be Adam,) to subdue all things, and to be the Instrument under God to bring renovation to the outward world, even as Moses afflicted Egypt. This Shiloh, to whom *all nations will gather, and the Jews in particular*, his Reign was typified by David, who conquered all the enemies of God, that there might be peace during the reign of Solomon—and Solomon types out Jesus Christ, who will descend to Reign when all his enemies are subdued by this Spiritual David.

THE DOVE indicates the Holy Spirit: **THE OLIVE**, the *Revelation* Witnesses: **THE TRIANGLE**, God—by whose Mighty Power the Holy Spirit shall descend with all its graces, *the whole of which* shall be united in each of these Revelation Witnesses, *who will be multiplied to an amazing spiritual army*, to assist and concur with Shiloh in bringing to pass those wonders which are prophesied of throughout the Bible, and which must be fulfilled before Christ can come **IN ALL HIS, AND HIS FATHERS GLORY**, to enjoy with his church triumphant and Militant in this World, that which he purchased for them, by his Death and Sufferings.

THE CROWN, being Regal, represents the Monarchal Government of Shiloh, which will continue till after the coming of Christ; but then it will be upon its decline, ending in the Paradisaic Reign of Christ, for David continued king after Solomon was proclaimed. One of the **TWO STARS** represent Jesus Christ, who is the Morning Star, and the other Joanna Southcott, who has become the Evening Star, through her great sufferings and obedience; for she has suffered for the Sins of Woman, which was Temporal and Carnal, as Christ suffered for the Sin's of Man, which was Eternal and Spiritual: in consequence of which, she will obtain more personal glory, than any woman that has ever been upon the earth. *And is to be* **THE REAL AND ABSOLUTE REPRESENTATIVE OF THE ETERNAL VIRGIN WISDOM**, and also, *of the church in its latter day glory*; consequently there will be *first* manifested in her, that which afterwards shall be “the blessing of every pure and virginized soul,” whether male or female.

It is here to be observed, that the glory of the Davidical (**SHILOH**) and the Solomonitical (**CHRIST'S**) kingdom will break forth in the centre of the **PHILADELPHIAN** church period (i. e. the last) in which the Love Conquest will be gained, and the first pillars in the Temple of God erected, in the overcomers to the *seventh* degree, who will thereby *obtain the Crown and the Bride*, **EVEN AS CHRIST**, and became the foundation, or first fruits of the Triumphant Bridal Church; rising to the solemnization of her eternal marriage union, *in the embrace of the Son of God*; who then, as delighted in the arms of his bride,

will command *time* to cease; that is, will interrupt and put a stop to the course of *church periods*, and put the church under the courses and influences of the *super celestial* planetary Powers; i. e. as regulated by the Seven Spirits, before the Throne of God: *which are the emanative powers of the one spirit, for operation in and through the whole circuit of the heavenly and earthly creation*, BRINGING ALL INTO A SABBATIC REST.

And thus the glorious day of the marriage of the Lamb in his Father's power—that is, as coming in his kingdom, *in the embrace of his first risen bride, as conquerant and triumphant here on earth*—becomes a Thousand Years; and a Thousand Years, to the Blessed and Holy Ones, thus rapt and absorpt into the divine life, as partaking of the loves and joys of eternity, becomes and seems but as one day.

The SEVENTH CONQUERORS *will begin their triumphant kingdom in the Davidical reign*, (SHILOH's) and from the first breaking forth of any such, will be the constitution and commencement. These as fixed, will be qualified *to hold out, through both these blessed states or kingdoms, to the final judgment, and new creation*: when the earth shall become a glassy sea, transparent like chrystal, as it was when Lucifer reigned gloriously; which was before the *scripture* account of the creation of this present world.

The next thing that presents itself, are the words; "THE BRIDEGROOM AND BRIDE UNITED:"

But as I have already sufficiently explained this, I intend here only to produce certain scriptures.

Joel ii. Let the Bridegroom go forth, and the bride out of her closet.

2 Esdras vii. Behold the Time shall come, that these tokens which I have told thee shall come to pass, and THE BRIDE SHALL APPEAR, AND SHE COMING FORTH SHALL BE SEEN.

John iii. He that hath the bride, is the bridegroom.

Rev. xix. Let us be glad and rejoice, and give honour to him, for the marriage of the Lamb is come, and his wife hath made herself ready.

Rev. xxi. Come hither, I will shew thee the bride, the lambs wife:" who is *figuratively* no other than Joanna Southcott, (in my opinion), *for she will be the first that will obtain the glorification of the BODY.*

I now come to the LION, the LAMB, the TREE OF LIFE, and the ROSE with the LILLY, which are supposed *on the restored paradisaic earth, by the Sun* (which is Paradise), *being in the center of it.* Here friend reader, I have such a field of delight, that I feel incapable of bringing it forth into manifestation, but I trust you will be so candid as to excuse my insufficiency, and receive with gratitude what it may please God to enable me to say on this profound subject.

First, observe, that the whole represents the earth, in its Paradisaical state, and the Beasts, which (as the lion, the tyger, wolf, &c.) were rapacious even as man in his unregenerate Diabolic state. But as man at this period, becomes Regenerate, though still corporeal, (*but a Paradisaic Corporiety as at his first visibility*) so the Beasts, who are a part of the fallen Angels, they also return to the same State in Nature they were in *when Man was manifested to rule over them.* Then again shall we see the Beasts (I conceive) rational, at least the major part of them, and tractable to man, willing to obey, that they may again, *in due time,* be Holy Angels *with Ethereal bodies,* even as man, who is now a beast according to his outward nature, *will in due time,* become PURE SPIRIT, *even as God is Spirit,* for he will be devoid of every kind of body, but that of *the Holy Ghost.* Herein it is, that man is superior to the angels, for the angels when fully restored, will be encompassed with bodies composed of the One Pure Element—the Eternal Nature.

Secondly, the LION represents SHILOH, who is, *in the ultimate sense,* "The Lion of the Tribe of Judah." The LAMB, in fulness, is the Adorable JESUS, who is "the Lamb slain from the foundation of the world."

THE TREE OF LIFE—has a literal and spiritual signification; for it is a wonderful vegetable, produced in the garden of Paradise, and is of the *quintessence* of the Sun, which renders it so efficacious as to confirm Life in all who partake of it; therefore, lest Adam and Eve should eat of it, after they became impure, God placed, as it is said, Cherubims with a flaming sword, to guard it, to prevent their being almost irreclaimably confirmed *in their evil* and thereby retard or prevent his gracious design upon them.

The Tree of Life, is also the Tree of Knowledge; and I conceive, each of the twelve fruits upon it, might significantly be distinguished by the name of twelve Superior Graces; and that the eating of either of those fruits, produces that particular virtue or grace in all those who partake of it. This Tree of Life, was at first mystically *in the inward* Paradise of Adam; and secondarily, as above, in the garden of Paradise—which is called Eden; being, I conceive, the superior part of that region, which at large bore a conformity to, or was an outward representation of, his Paradise within. And the Tree of Life, and Pure Knowledge *within him*, was his inspired knowledge of Divine Truth, and *real communion with God in the Divine life of love* or of the Heavenly Virgin wisdom, *by immediate inspiration from her*; and in the deepest and mystical sense, *by enjoyment of, and the sacred union, and communion with her*. Hence by Solomon, Prov. iii. 18. it is said, *She is a Tree of Life to them that lay hold of her! and happy is every one that retaineth her.*

Now, since man has fallen, he is unfit to eat any of the twelve fruits *of the tree of Life*, till he has *first entered* into the twelve degrees of Faith which are as follows, given to Jane Lead, by the Spirit of Jesus Christ.

1st. The first degree of this Faith, is to believe the apostacy, and ruinous heap and matter of which the body of sin is contracted into.

2nd. Second is to believe, that this degeneracy hath parted the soul from God, and made it a stranger *to all knowledge* and possessions of those high, precious, and choice things, which might have been the propriety of the soul in God, *had it not gone out from him.*

3rd. Third is to believe, *there is left a spark or seed of Eternity in all mankind*, which may incline and turn them in, so to feel after God as to lament bitterly their own apostacy.

4th. Fourth is to believe the Eternal Word was incarnate in flesh FOR UNIVERSAL REDEMPTION, and restoration out of this lapsed state, through faith in him, for the begetting a likeness and conformity, through *an essential birth*, brought forth in spirit all evidently.

5th. Fifth, is to believe that there is an all sufficiency in Christ thus conceived, and brought forth in spirit *internally, within the Soul's essential part*, as may have power to purge, refine, save and cleanse, the soul from all its sin.

6th. Sixth, is to believe, and expect the Holy Ghost to come to join, and co-operate with this new-begotten Birth; for the new bringing it up, and shewing it free from all assaults, perils, and temptations; maintaining an holy clarification, cherishing and strengthening it, till it be strong to go forth for manifestation; to shew itself to the world as thus regenerated.

7th. Seventh is to believe, and witness that Christ's risen Life in the soul doth become a Death to the body of sin totally, which we may call a *Love Kiss*, whereby Christ doth sweetly draw and part the soul from all the dregs and relics that appertain to a lapsed nature, which is known by a power working supernaturally.

8th. Eight is to believe, that when all this is finished, Christ will appear *in the soul* without sin, and so present it unto the Father, *as a New created Wonder*; all compleated to be his Spouse and Bride, rejoicing that the Marriage of the Lamb is come, all things therefore being made ready.

9th. Ninth is to believe, that Christ the Lord will not fail to perform the sacred nuptial and marriage Union, both for Time and Eternity, with the Spirit, and the Bride, *thus made ready*, and will own and confess her *so to be his choice*, before his Father and the whole assembly of Angels and Elders, Principalities, and powers, in

Heavenly places; and also here upon Earth she shall so owned be, for her excellency, as shall be AN ALL-AMAZING GLORY.

10th. Tenth is to believe, that here upon will follow all mutual joys and pleasures, in love, festival, banquetings, which she is so taken up and ravished in, as all former mournings and sorrows are forgotten, coming no more into mind: *so ineffable are the Bride's solacements with the Lord, her Bridegroom.*

11th. Eleventh is to believe, that Christ will settle upon this his Espoused Bride, ALL THAT IS HIS: that she shall have a mutual interest with him, in what the Father hath put into his hand; *which is All Power*, and wisdom to manage that Power; WHICH REACHETH TO A DOMINION IN, AND OVER ALL CREATED BEINGS, AND THINGS WHATEVER, herein for certainty she will be put into *a joint possession*, with the Lord her Bridegroom, as her propriety.

12th. Twelfth and last, as the sum of all, is to believe undoubtedly, that after *this representative Bride of the Lamb*, is so declared in this world to be by her ornamental gifts, and fruitful powers, that will generously go forth for the multiplying and making up of the pure spotless Virgin Church here on Earth, will the Lord from Heaven descend, in great and high state, to fetch his Bride, the church, up to his Father's house, or Royal city, for the consummating and celebrating such a triumphant glory; in Unity with the Body of Saints, that are in heavenly Places before-hand; even such a glory through the Spirit, UNTILL WE COME THERE, INTO THE VERY SAME GLORY, AS CHRIST HAD WITH THE FATHER BEFORE THE WORLDS WERE, WHICH IS TOO GREAT TO BE KNOWN HERE.



A DIVINE OPENING OF THE

TWELVE FRUITS OF THE TREE OF LIFE,

Through Jane Lead.

First Magestical Glory.

Second Fathomless Wisdom;

- Third An Almightyness of Power;
- Fourth Transparency of Light;
- Fifth Perfection of Purity;
- Sixth Sovereignty of Will,
- Seventh An all Excelling Goodness;
- Eighth Infinite Natural Knowledge;
- Ninth An All seeing through the Incomprehensible Eye;
- Tenth An essential Generating working spirit;
- Eleventh An Omnipotency of Creation, *giving New Existencies where nothing did visibly appear.*
- Twelfth Immutability of Love, which worketh in, and through all these.

“Thus have I given a true dimension, and description, of this immense and restorative Tree; springing up *from the spring and root of faith*, which will bring dead souls to life again, and do all the wonders of the New Creation Church, by the great PHILADELPHIAN worthies, when they shall be made to appear.

On it the first begotton Son of Wisdom did continually feed, which made him a GOD-MAN indeed, who is not contented on these unknown sweets to taste alone; *but cries and calls to his Sister, and his Spouse, hereof with him to partake*: that so it may have *the same operation and effect in her*, GOD LIKE TO BE, according to the pattern of her Lord CHRIST.”

The ROSE signifies THE BRIDEGROOM, whom Solomon calls “*The Rose of Sharon.*”

The LILY represents THE BRIDE, who on account of the Humiliation *she is at first obliged to enter into*, Solomon denominates “*The Lily of the Valley,*”

Now the Rose and Lily, growing from one Root, import first, *the union of the Bridegroom and Bride*; secondly, the great powers of the Holy Love and Union, or the Sacred Nuptial Powers, introduced into this principle by the Father's, and his Virgin Wisdom's Day pro-

ceeding; WHICH ON ACCOUNT OF THE MANIFESTATION OF THE BRIDE, and celebration of the Heavenly nuptial on Earth, is called, THE GLORIOUS TIME OF THE LILY.

Furthermore, the Rose and Lily, being *threefold* and united, growing with the Tree of Life, in the Restored Paradise on Earth, denote the united Powers of the whole Trinity in their Sacred Rest, Embrace and Triumphant Love: i. e. as with their *superior* bride, the Divine Virgin Nature *in themselves*, introduced into this lower principle; and their *inferior* Bride, the perfected Church, without spot or wrinkle, *advanced into the Throne in the Sacred Marriage of the Lamb.*

Now, dear reader, cast thine eyes within, then contemplate, and behold *the descent of our Almighty God*; which is indicated by THE CELESTIAL CROWN WITH SEVEN STARS, TWENTY FOUR CHERUBS, AND JESUS CHRIST WRITTEN IN A TRIANGLE OF GLORY, THE WHOLE ENCOMPASSED WITH CHERUBS SURROUNDED WITH CLOUDS. But for thy full comprehension, I will set down the complete import of this amazing Intimated Grandeur; which you are to understand thus—that it represents Jesus Christ descending from *the Globe Eye of Eternity* TO THE NEW EARTH, in the Power of *the whole Trinity*; (which the Triangle signifies) accompanied by the Seven Supreme Spirits, the twenty four Elders, and the whole assembly of the First-Born triumphant Church, who, with him, are descending in the Clouds of Heaven, to meet his church militant, and to reign with them ONE THOUSAND YEARS.

We have now, my friend, come to a conclusion of the explanation of these surprising Emblems, Figures, &c. and if you are one of those who can see the Hand of God in this Book, you will surely not let it pass *without a second or third reading*, and I trust, *not even once* without *true prayer* to God, to bless the contents to your Spirit.

Though it is evident, that I anticipate having patrons to what I have written, yet I am persuaded this book will meet with many enemies; but as it is *my first born* I hope the virulent will be tender, and withhold malice,

therefore I beg leave to address myself to two kind of readers; first, to them who being naturally of an implacable disposition, will consequently find fault with almost every page, and being those, *who think themselves rich in divine knowledge, and very deep sighted, but who in fact are poor and blind*, I earnestly recommend them, for their own sakes, "*not to dive into those things which are too high FOR THEM,*" but to read again that inimitable sermon, preached by the Divine Jesus; and from that to learn Charity, Humility, and forbearance; for assuredly, *the treasures of God's DEEP WISDOM*, (that wisdom which caused the Psalmist to say, *open thou mine eyes that I may behold WONDROUS THINGS in thy Law*) are treasures only opened to the humble, therefore close locked up from the proud, wise, and prudent, who in these days, *as well as in our Saviour's*, think themselves *the only* merchants of God.

But I leave them, and address myself to the other sort of readers, who without doubt, will be much delighted with every page, and who may be almost ready to declare they never read such a book in their lives; but these, my warm friends, I earnestly entreat, strictly to *review* every page, and to examine every line, that they may not espouse *Blasphemous Tenets*, as some of my enemies may be induced to term them; and if, after such a scrutiny, they still will coincide with me, I certainly shall respect them; believing them to be members of Christ's Mystical Body, and PHILADELPHIANS; and such as will with me, I hope, come to the *full enjoyment* of all the blessed things herein declared; but nevertheless, they must allow me to finish this address in the language of the Rev. Wm. Law, which he wrote to a gentleman, who had written, begging permission *to have conversation with him* on the Spiritual Life, &c. but that truly divine man replied—

"As to your intention of a visit here, I can say nothing to encourage it, and though my countenance, would have no forbidding airs put on by myself, yet as old age has given me her own complexion, I might perhaps bear the blame of it.

But my chief objection against a visit of this kind, *is the reason which you give for it, viz.* for my instructive conversation on the Spiritual Life.

An appointment for religious conversation has a taking sound, and passeth for a sign of great progress in goodness; but with regard to myself, such a meeting would rather make me silent, than a speaker in it.

For it is deluding the persons I speak to, and helping them to be content with an imaginary false food, should I, as a spiritual assistant, speak to them of any thing, but that which is their own evil, and their own good; for true edification arises only from such knowledge, and not from devout harangues, on the Spiritual Life in general; though set forth in the most enlivening words.

All that I seek or mean, either for myself or others, by every *height and depth of divine knowledge given us by GOD in his illuminated BEHMEN*, is only that we may be more willing and glad to become such little children, as our Lord has told us, are the only heirs of the kingdom of God; will it do you any good to tell you, that thus says my heart, without speaking a word. "*Let nothing live in me but the redeeming power of thy Holy Jesus, nothing pray in me but his Holy Spirit.*"

He whose eyes are opened, to see into the MYSTERY OF ALL THINGS, sees nothing but *Death to himself*, and to every thing that he called or delighted in, as his own. This is the *bold depth* of his knowledge. And if you would know its *aspiring height*, it consists in *learning to know* that which the Angels, and twenty four elders about the throne of God knew, when they cast down their Crowns before him that sat on the throne; saying Holy, Holy, Holy Lord God Almighty! thou art worthy to receive glory and honour and Power; for thou hast created all things, and for thy Pleasure they are and were created.

This is the *proud knowledge* of those who are let into THE HOLY OF HOLIES, *opened by the Spirit of God, in his chosen instrument. BEHMEN*. Which goes no deeper, than to see the *nothingness* of Man, *ascends no higher*, than to know that GOD IS ALL; which begets nothing in man, but that which was begotten in Paul, when he cried out, *God forbid that I should glory in any thing, but the cross of our Lord Jesus Christ. The*

Spiritual Life being nothing else but the working of the Spirit of God within us; our own silence therefore, must be a great part of our preparation for it, and much speaking or delight in it, will be often no small hindrance of that good which we can only have from hearing what the Spirit, and voice of God speaketh within us.

This is not enough known by religious persons; they rejoice in kindling a Fire of their own, and delight too much in hearing their own voice; and so loose that inward unction from above, which can alone new create their hearts.

To speak with the tongues of men or angels on religious matters: is a much less thing, than to know how to stay the mind upon God, and abide with him in the closet of our hearts; observing, loving, adoring, and obeying his Holy Power within us.

Rhetoric and fine language, about the things of the Spirit, is a vainer babble than in other matters; and he that thinks to grow in true goodness, by hearing or speaking flaming words or striking expressions, as is now much the way of the world, may have a great deal of talk, but will have little of his conversation in heaven.

I have wrote very largely on the spiritual life, and he that has read and likes it, has of all men the least reason to ask me any questions about it, or visit me on that occasion. He understands not my writings, nor the end of them, that does not see that their whole drift is to call all Christians to a God and Christ within them, as the only possible Life, Light, and Power of all Goodness they can ever have; and therefore, as much turn my readers from myself, as from any other Lo here, or Lo there. *I invite all people to the marriage of the Lamb; but no one to myself.*"

A PRAYER,

Oh, Heavenly Father, *infinite fathomless depth of never ceasing Love*, save me from myself, from the disorderly workings of my fallen, long corrupted nature, and

and let mine eyes see, my heart and spirit *feel, and find,* thy salvation in Christ Jesus.

O God, *who madest me for thyself,* to shew forth thy goodness in me, manifest I humbly beseech *thee,* such strength of hunger and thirst after *the Birth, Life, and Spirit, of thy Holy Jesus* IN MY SOUL, that all that is within me may be turned from every inward thought, or outward work, that is not Thee, thy Holy Jesus, and Heavenly Workings in my soul."

And as thy judgments, O Lord God, have been and are now abroad in the world, and many *wonderful foot-steps* of thy providence, *and signs of the Latter Times appearing,* together with *alarms of thy Kingdom approaching,* grant, that I may not, either through neglect, or ignorance, or unbelief, loose my part and portion in those Good, with which Thou mayest be preparing and dispensing to those that love thee, and stand in greater qualification to receive them; but be found standing ready and prepared, with my Loins girt, and my Lamp burning, through the Holy unction of thy Spirit, to meet my Lord, whether in the Powers of his Kingdom here on Earth, or on my summons to depart out of this life into his Kingdom which is above.

Hear, O Father of Mercies, and God of all consolation, and grant these the requests of thy humble servant, for the sake and through the merits of thy beloved Son, Jesus Christ our Lord. Amen.

THIRD PART

OF

THE HOLY OF HOLIES;

WITH THE

HISTORY OF

THE TREE OF KNOWLEDGE OF GOOD AND EVIL,

THE SERPENT, EVE, AND ADAM, DISCUSSED.



DEAR BRETHREN of the PHILADELPHIAN CHURCH;

Before I commence this Third Part, I must inform you that it has been suggested to me, since I have undertaken to write, that the singularity of my OPINIONS are calculated to cause divisions among you, as it was formerly in the True Church, when some said "I am of Paul;" others, "I am of Apollos." Now, Brethren, I myself am apprehensive that some among you may be thus disposed, the consideration of which grieves me; therefore, I take this early opportunity of cautioning you against any such Sectarian Spirit, for if you are my Brethren and TRUE PHILADELPHIANS, you will not only be in complete union one with another, *but with every Sect and Denomination under the Sun*; for we are all of one Blood, AND ALL OF US THE OFFSPRING OF GOD.—Consider, therefore, I beseech you, the high origin, excellency, and worth of a Soul: Then arise, take wing into Eternity, and contemplate a little upon that tender and compassionate LOVE which broke forth in God when the Wicked One seduced us. In this LOVE do you look upon them, among whom yourself are included; overlook their defects, and bear with all the follies and contrarieties you meet with in them, in this, their state of ignorance and alienation, and concur,

according to your capacity, with and under your God and Saviour, to release, and help, and bring them HOME AGAIN.

God looks upon his Beloved Flock (which consist of some in every Sect) as one; in whom, as in one, he designs to move and act, and bring forth the Blessing of his Kingdom. Why do they not, therefore, know one another? Why are they so shy and estranged one from another? Why do they contend or divide from one another? No, rather in that charity ye profess, run to embrace each other: Bear, Forbear, Forgive, Suffer, Condescend, Submit, any thing: GOD HAS RESOLVED TO MAKE YOU ONE FOR EVER.

If thou wouldest learn Christian Charity, AND MAINTAIN LOVE, beware of controversy, dispute, and contention, in matters of Religious Opinions. This has been an evil to be deplored with a Sea of Tears; nay, it has cost a Sea of Blood. Therefore, dear Brothers and Sisters, leave thy Brethren's opinions alone: for it is not by opinion, but by practise, that both they and you are to be judged.

And look on thy Brother's enmity as the act of a blind man with a sword in his hand running against his friend; and deal with him as a friend would do in such a case. Instead of drawing the sword against him, PITY HIM; and consider, if his eyes were opened, he would run to embrace thee: For the True Philadelphian, or real Christian, is every one's friend; and, like his Lord and Lover, a Benefactor to Mankind in general: and the opposition and enmity to this true friend of all, is all in the ignorance, blindness, and thick darkness, that arises out of the bottomless pit. So, that in truth, "they know not what they do."

BRETHREN, consider and remember that the repeated calls of God, in this day, have been loud and earnest; the cause to be engaged in *most noble and glorious*; yet with its proportionable hazards and difficulties. The Philadelphian Crown most weighty, and worthy of the highest adventures and achievements, in the heroes of Divine Faith and Love; and, for further encouragement TO ALL, the first difficulties are almost past and con-

quered; the gulph is breaking through; the Philadelphian door is opened; and a passage made for participation of the Powers of the World to come. The young and infant dove has fluttered her wings, most sweetly inviting, in a soft still voice, and breath of Love. NOW IS IT THAT THE SPIRIT AND THE BRIDE SAY "COME;" and those that hear it, repeat that call, and say, "Come;" and, whosoever will, may Come, and drink of this NEW SPRINGING FOUNTAIN of the Waters of Life, freely.

O, who will lend their hand; who will break the clouds and mists, and pay their first homage and early attendance? Who is emulous, through a Holy Zeal and Ambition, to be nearest the Heart and lie in the Bosom of Divine Love? To such as shall reach this happy station, the highest honours in the Triumphant Kingdom do of right belong; even the Supreme and Royal unction, both to the sacerdotal, prophetic, and kingly dignity. Therefore, MEN AND BRETHREN OF ALL CHURCHES, you must not expect that the Holy Spirit, NOW RETURNING AGAIN to the Church, after the breaking open the Seals, and the Time of Antichrist expiring, should be tied up to, or take up any of the many Forms of Man's invention; *being now to open, by the Ministration of Shiloh, a new and more perfect Dispensation.* Here then will be the great difficulty: for every party being deeply prejudiced for their own establishment, will thereby be too apt, as the Jews did at our Saviour's first coming, to set up their own Law, (as if it were perfect, and needed no further completion) against the Spirit of God, coming to fulfil it; and many of you, being well settled and provided for in their present state, will have a shrewd temptation from thence to endeavour the continuation of it, and not to hearken to the call of God to a more full and thorough Reformation. And, I know that it will be very hard for the first adventurers to stem the tide and current of the popular hue and cry against them, (to be defamed and condemned by the generality, and even by Good Men, who are not able to discern what they do) and to come in earnest to deny all for CHRIST AND SHILOH. Yet such heroes, my Brethren, there is, and will be, who will break through all, and generously bear their Testimony; who will, in spite of all temporal regards,

openly profess and own the present most wonderful Dispensation. To such the call is gone forth; and chiefly to those that are the Head Shepherds and Pastors of the Flock of Christ, as most capable, and also most concerned to look out for and discern the Day of their Visitation, that they may behold with joy that the fields are already white unto the Harvest: and may themselves, being anointed by the True Spirit of God, be sent forth as *Angel Reapers*, and experience a more full and blessed effect of their ministry and labours. Happy they who will be early engaged in this vintage of God, for these shall enjoy all the high and peculiar Perogatives of the First Born: and, in the great opportunity, shall, with Saint Paul, work out for themselves a Crown of innumerable converts, *which are to be as the Subjects of their Future Kingdom, their joy and glory for ever.* So let the labourers in thy Harvest go forth, O God! even the Messengers of thy Kingdom; and let Truth and Justice go before them unto Victory. So let thy Kingdom come—and let thy Will be done, even here upon Earth, as it is in Heaven! Amen. HALLELUJAH!

I hope that what is here written will induce some of the many Pastors to unite and concur with us in doing the will of God, and not their own will. As I have reason to believe the Blessing of God will attend this Testimony, I will, for the further encouragement of such as are already convinced, insert in this place a delightful discourse by Jane Lead, taken from her third Volume of “The Fountain of Gardens:”

January 18th. 1678.

*An answer to an Objection against the
Translated State.*

“As to the grand Objection, I have wherewith FROM THE LORD, to make Answer thereto; which is hard and difficult to utter, it being *a New Revealed Thing*, which opened itself since I engaged upon this subject; but, whether it will be received or understood by such who are mighty in the *literal understanding of the Scriptures*, I am not to be careful to answer, or to set upon any controversy. Only writing for my own and the benefit of them who may come to be sharers with me

in this *most excellent and Transforming Dispensation*, which the spirit of Jesus, my Lord, hath impressed *with Almighty Power*, and set firmly home *by a marvellous Light of Revelation*, to which I was made to bow, and believe according as I have heard and learned of Jesus, who now being present in spirit, can best open his own dark and parabolic sayings; the proper meaning and sense being shut up till the Spirit was come to open them. I shall now make out what particular and private manifestation hath opened in this matter, to be also agreeable to the Scripture record, as hath been made out.—If there be nothing of this great change to happen upon some hereunto especially elected, till the great General Day of Judgment, when as the *visible Elements* shall pass away, and the World all broken up, then all Flesh will in it expire, and none be preserved to meet Christ, *in his distinct AND PERSONAL Revelation and Coming*, which, in its time will be shewn. But, before this, *the Spirit doth affirm*, as a truth, that he will come in his Kingdom to some, *and so open their own Heavens, as he will both descend and ascend in, and from them*, till they shall know *the great Mystery of Translation, out of the Earth into the very Heavens*, where Paul and John were, **SINCE CHRIST'S ASCENSION**, both were caught up in Spirit, and saw his glory, and heard the voice of his mouth. Paul, the Apostle, did not, at that time, know himself in a Mortal Form; though after he came down into it again, he had then such a divine sense of Immortal clothings, as he after desired to reach the Resurrection State, and to have Mortality swallowed up of Life. And whether or no he did reach this Mark in his day, or the rest of the Apostles, we have no visible record to resolve us, and so can bring no precedent, as from them: which is not to stumble us, who are now not to look back, *but forward*, and to expect this Perfect thing, that can change this Corruptible into Incorruptibleness. But, the great question is, **WHEN!** whether before Christ's visible appearance? That is the thing to be resolved. Which, according as I have received, so shall I demonstrate it, *not only as a private Revelation*, but from a Scripture that admits of such an interpretation; which is that of Rev. xx. 4:—*'I saw the Souls that were beheaded for the Witness of Jesus, and for the Word of God, which had not Worshiped the Beast, neither his Image, or received his Mark*

upon their Foreheads or Hands. These were they that lived and reigned with Christ a Thousand Years. Now, consider, here is a State peculiar to some that were passed from or over Death, into Immortality of Life; and they are made Priests, to go in and out of the most Holy and inward Tabernacle, and Kings to reign over the Earth, as they have been kept under and reigned over by the Earth. I know this hath been generally interpreted by most that expect Christ's Personal Coming in a distinct glorious humanity, to manifest his Kingdom in this Principle. There is a great controversy about it; some believing that this Reign will be before the fabrick of this principle is to be quite dissolved. Others, that it will quite finish the whole Mystery, and fix the everlasting Kingdom, so as Time shall be no more. I shall not take upon me to decide any thing of it, more than what is given me from a good hand, for to know. I have learned to interfere with no one's light, but to wait immediately upon the Springing Testimony of Jesus; who did thus open this Vision which John saw:—First, who these Persons were that should reign in and over the Earth?—

They were those that had suffered their head-life to be taken from them, not by an outward visible Martyrdom, but by cutting off *that head, in which the Serpent had introduced the whole working motion of sin and earthliness.* Such being convinced, that this kind of Spiritual Martyrdom must be undergone, for the Word and Testimony's sake, that so through this internal Death, they might cease henceforth to bear the Image and Mark of the Beast in themselves, or to pay any homage to it in others. No way to be free but by falling upon the very head-life thereof, that so the soul, being herefrom separated, and being acquitted from the gross evil effects of a body of sin, may stand as a naked and abstracted Spirit; **SUCH AS THESE** were shewn to me, to be of the **FIRST RESURRECTION**, whom no mortal Death could have power over. This is that **SINLESS HOLY PRIESTHOOD**, *that will proceed BEFORE CHRIST'S VISIBLE APPEARANCE.* And, whereas it is said they should reign with Christ, that is, *with his life of the same purity and power, and sufficiency to act and do all great and MIGHTY WONDERS, as if he was in his own distinct Person of Glory, manifested upon the Earth.*

The key of the Government shall be entrusted and laid upon the shoulders of those, who are dead, and risen with Christ their Head. **THESE ARE TO PUT ON THEIR SPIRITUAL BODIES.**

Now, it was given me to understand, that there is a Threefold coming of Christ.—His first coming was in the flesh. After which, before he left the world, he engaged that he would come again *in Spirit* to his own that were in it. *This has been accomplished.* This was *his Second Coming.* Upon which we have lived, and spent upon this stock of Life, ever since his departure. I mean such, who for this worthy gift, *have, with great seeking,* obtained it. This the Apostles had more richly and abundantly, as to the manifold working by powers and gifts, than any since. But yet they were still looking out for his next coming:—for, by his Spirit he was to make meet and ready; that the inward Spirit, with his *Mind, Will, and Senses,* should be all internally transformed; (as the *New Testament* runs much upon it) *to be found sinless, spotless, and blameless,* against the Coming of the Lord.

And what is to be done at his third coming, *but to change our vile bodies, and to fashion them LIKE UNTO HIS OWN GLORIOUS BODY,* by that power which shall open the Element, (*the Eternal Nature*) which the Celestial Body shall evermore consist of. Christ's third coming will be to this purpose, **TO REDEEM BODIES** out from all those evil events that Sin brought in, so that every spirit may come to have *its own Native Body,* and the Spirit may no longer draw one way and the Flesh another. But surely that saying will for ever cease, "To Will is present, but Power is wanting to perform;" for all Power will be given to his Saints, *as it was to our Lord Jesus;* as Daniel foresaw **THE DOMINION** should be given to the saints of the Most High. These are those that will be the pure and wise Virgins that are all ready, as the Bride of the Lamb, to meet him at his last general call and trumpet-sound to them, which shall be at his third coming; who shall not prevent the descending down of those who are departed in the Faith, and are now in the Invisible *Mount Sion.* They, with Christ, shall appear again in this Principle, in *Spirits and Bodies all Celestial.* Then the great overturn in this Visible World

will be, for those New Heavens and Earth to be known, and the Old Visible World, Heavens, and Elements, to pass away, *and all Flesh with them to be consumed*. For no place for Terrestrial Bodies will be here, when this Great Day will come, as will burn as an Oven. This is that general conflagration that the Apostle Peter speaks of, wherein the Earth and all the works thereof shall be burnt up, and the Judgment will be passed and pronounced against those who are found as those were in Noah's time, whom the Flood swept away; but here the fiery indignation will make the Terrible Dissolution in the whole Visible Frame of this World, and all those Inhabitants who were in love and friendship with it, as it stood in the sin and curse. This will be a Dreadful Day to overtake such, for great distress, our Lord foretelleth, **WILL BE, AS NEVER WAS**. But, upon whom will it come to hurt? *Only them which are found out of the Ark*. For, I must let you know, *from that Spirit that Revealeth Things to come*, that before the Last General Day of Judgment shall come, this Deluge shall be at Christ's Third Coming, **AND ANOTHER MIGHTY NOAH SHALL BE FOUND**, who in and by Faith shall raise and build an Ark, which no flames can devour, no more than the waters could prevail upon the first Ark.

ELIJAH *with his Fiery Chariot will also come* before this Great and Notable Day of Christ's Third Coming, to shew to some the way for to escape out of this Corporeal State, into that other Principle, the one Pure Eternal Element; from whence the Lord, the Mighty God and Saviour, with all his Saints, **IN HIS TIME WILL BE REVEALED**. But know, there will be in this latter Day, when Christ shall appear, such an Ark,* that will be all of *refined* Gold, for an Harbour, and as a City, upon which the name of Everlasting Life, Power, and Might, will be written; whereunto the (true) Wise and Prudent will take Sanctuary, as foreseeing the destruction that will come **UPON ALL FLESH**. There-

* I have, in the foregoing Work, explained that Paradise consists of Celestial Gold, of which Adam's *first Corporeal Body* was constituted; and therefore, it is the return of these Bodies to each Saint, that is here termed *The Golden Ark*.

fore, those, who as Noah, are warned of this Surprisal Day, will take Instructions from the Lord's mouth, *how to prepare* this Celestial Ark*, and to bring in such who are willing to wait in Truth, in this Body of the Golden Ark, **HAVING PUT OFF THE SINS OF THE FLESH**; and, as Pure Naked Abstracted Spirits, are free *from all* entanglements of the Earthly Life. These are here ready to be received, and to be clothed upon with this House, that can stand in the midst of all burnings.

Such a Spouse and Bride will verily *be waiting* for the Bridegroom, in a Perfect Virgin Life, separate and redeemed from amongst Men, as minding no other thing but to be trimming their lamps, and making themselves all ready in Pure and White Robes, wherein no spot of pollution may be found.

For verily the heavens shall no longer contain the Lord Christ than till the Temple Body and Ark are rebuilt for his presence, and till his saints do look out for his appearance. For this was the posture which the saints of old did labour to put themselves into, upon the hopes of his personal coming, to take to him the whole dominion, and to deliver up the kingdom to his Father, all in transparent purity; every subject in it attired, and put into a suitable habit for immediate entrance into the inward and most holy Jerusalem. But you will say all this is granted, that when Christ comes to his last judgment, our vile bodies will be changed, and then he will make us meet to see his Father's face, when the kingdom shall then be perfectly restored. But you affirm that there will be a translation at Christ's third coming, before his fourth and last coming to judgment. Yea, I shall aver it, *knowing the true and infallible Testator that witnesseth it*. For these first born spirits, will have power in them, by his inward risen body, to figure out according to pleasure a visible one, agreeable to the Lord's own body, or else they could not lift up their heads with joy, when he shall come to transmute this principle. Know it therefore for a certainty, that the Lord will have a pure and spotless church upon the earth, that before the General Day of Judgment shall have the keys of the Power, yea of the

* This is done only by spiritual martyrdom.

Transmuting Power to, as all Ethereal, to ascend and descend. And they will be in such purity and separation from all of this corrupt element, that they will be frequently admitted to the Holy Trinity, to know the celestial affairs *that belong to their own kingdom*. And hereof declare, that many hereat may be converted, and wait in a devoted life from the world. For whoever they be who shall not fully agree to this, and totally depart from the whole earthly life, and live in an absolute virgin state, knowing henceforth nothing more, according to that first man, that degenerated from his Creator. I do know this, that without such a full leave be taken of this worldly conversation, there will be no part for them in this matter. For this life of the Resurrection **DOETH NEVER SPRING, TILL THE EARTHLY PASS AWAY**. Oh these are hard sayings indeed, because of the destruction of the flesh, the losing of life, *that we might not taste at all death*. Where in this age shall we find five wise virgins, that have parted with all things that are drossy and impedimental for God? and go on making the Pure Body Ark, *that in it they may be able to move upon the fiery element*. Who have hereunto disposed and given up themselves for to be in election for this high, holy, **CHRIST DIGNIFIED STATE**.

Faith is that great and mighty energy, which may bring to effect for us this translation: therefore the spirit of it we are incited to cherish, and keep up with all care and tenderness, considering that by faith **ENOCH** was translated so as he saw not death. It hath various purifying properties, from whence will come mighty powerful actings also, for the accomplishment of the **LAST DAYS WONDERS**.

Thus I have been unexpectedly carried out upon this subject, wherein I have observed the vision (the Teaching) upon which all this mysterious and deep matter did appear. The Hand of Love and Power which did guide me to record it in writing, may have some service for in its time, yea, for those who have right to the precious things made mention of, so as happily they may find this weighty Transmuting Stone. The worth thereof may be so great and valuable in their eye, as with us they may not think much to suffer and endure loss of life, *I mean that life, which doth consist in the friendship, honour, plea-*

sure, and riches of this evil world. And to wind out and estrange themselves from all of this perishing and polluted state, which *must first be resolved upon by such*, who shall willingly join with us in faith, to attain this *pure Body Ark*, now before the Flood comes. Therefore let us be preparing with all speed, to testify we are none of those slothful ones that do take ease upon a bed of thorns, being all over beset with a dark and cloudy Night of the Fall.

But let us remember that word of our dear Lord, who saith, *Behold I come as a thief in the night.* Therefore he hath warned us again and again, we should never be found off our watch.

Now what more forcible arguments can I use to persuade myself and others to this pure abstracted world *denying life*, but what the Lord has done* for encouragement to this watchful state, having pronounced Blessedness to it; as it is written, Luke xii. *Blessed are those who, when the Lord comes, shall be found watching*, that when he knocketh they may open immediately without any demur, having their loins girded about, and their lamps burning; which implies, all in a readiness, entire, *wanting nothing*. Oh who would not now think it worth losing and leaving all, and waiting together in a pure life of Introversion, out of the noise and multiplicity of the Earthly Rudiments of a world that lieth wholly in pollution and deceit. For who knows how suddenly to such, who are found in a bridal habit, *all pure and spotless*, he may appear!

The following is taken from the first volume:—

December 23, 1676.

“Births there have been from the Father’s and Son’s Property, as that of Isaac and of Jesus in the flesh, being figur-

* I have heard some say lately, they never denied themselves in their lives, *and inferred*, they would not begin now, as they made sure of entrance into Christ’s kingdom without it. But alas! alas! have you not my friends forgot, or is it because you never knew, that the terms of salvation in the gospel of Jesus Christ wholly depends on self-denial: for, saith CHRIST, “*Deny yourself and take up your daily cross.*” And saith the Apostle, If an angel from heaven were to preach any other gospel, let him be accursed.

atives which have had their mystery fulfilled. And here hath been the stop, being baptized into the Father and the Son, but not knowing that last and celestial baptism of the Holy Ghost. Here is that birth that is not yet come into the world, there hath wanted the Woman Virgin, clothed with the Sun, to bring it forth."

"I YOUR JESUS *must abide in my Heavenly Reser-
vatory till this birth*—for 'tis the Elias' Spirit that will come in another and more perfect ministration than ever yet hath been known, THAT MUST PREPARE FOR THE COMING OF ME YOUR LORD FROM HEAVEN: who left this work to be accomplished by the birth of the Holy Ghost, which was to bring forth the most perfect Restoration, that so you might come to know Elias's tract through the burning chariot for translation. It will certainly fall upon the lot of some one or other, that are hereunto predestinated to bring forth this mighty Elias, as the first-born in Wisdom's day, to go before, and overturn, and make ready for my absolute reign, yet to be in the earth, in order to the New Jerusalem descending glory."—Dec. 7, 1676.

SECOND VOLUME.—June the 24th, 1677.

—It was shewn me, that there should be A MALE AND A FEMALE, that would be made choice of, to bring forth an eternal spiritual offspring for a true church; which should be known from all others by terrible things wrought in righteousness through the Ghostly Power breaking forth. "And therefore note and observe (said the Word of Life) whether or no, God in the Spirit's voice, hath not spoken to you, to come out of the Chaldeans' country," (as he did Abraham and Sarah) considered both as to the various evil conversations of persons without, and to *internal spirits within the region of the mind*, from both of which there is to be a *real departure out*. And as there are two Persons that are thus to be deputed visibly, who are to withdraw, and plant themselves, as out of all other gathered fellowships of the world, so are they to be extraordinarily endowed in giving proof of love, faith, and obedience to him that hath power thus to dignify and make blessed. God knows Abraham was such an one as would approve himself in all perfect walking before him; and answer what-

ever trust was committed to him, by the most Holy and Just One: to keep every charge and command given, as did appear when he came out of his own land, to go where he knew not. Now it was from hence revealed, that those who shall be counted worthy to bring forth a pure Spiritual Generation *must come out internally as well as externally* from that native country, where numerous spirits *that have no visible bodies* do dwell, and have their concourse *in the mind after a magical manner*. Now here will be the trial, for to go through their earthly regions and not be hurt. For no sooner did Abraham falter in his faith through fear, but his spouse was taken away by Abimelech; and it was opened after an high mystical manner, that this Abraham did represent the Spirit of Faith, whom God would bless and make fruitful through Marriage Union with the Virgin Wisdom."

Abraham and Sarah were in this case types of the Male and Female mentioned above, that are to be manifested, to bring forth a numberless spiritual offspring, therefore the Female must of course bring forth a first Man, to answer to Isaac with Sarah.

An Extract from J. Lead's *Revelation of Revelations*, wherein she is describing what wonders will be done in the last age by Wisdom's First Born:—

She says, they are such, as Jews will not believe before they see them, nay, even Wisdom's Disciples will be sometimes in doubt of these things, while they are but growing from degree to degree.—Then she says, "In the first place, they will be able to act from a creating power, the Virgin's Omnipotency will enable them to give *a new form, virtue, and purity to all things now existing in gross corruptibility*. For as transformation first passeth upon all the fallen properties of the Soul's Essences, so it will go out and renew whatsoever doth stick in the curse, even *all vegetables, animals, and minerals*, together with the body of fallen man: All these I say, shall be sublimed and transmuted into a simple, pure, and paradisaical figure, colour, and taste, quite of another nature to what they now have. Thus the Disciples of Wisdom, by means of this tincturing Spirit, shall bring in a new Creation by way of Transformation: The mystery of which none can ever find out but Wisdom's Magia, who are

under her discipline, and do lie in her Bridegroom's bosom.

In the second place, they who are transformed into the Virgin's Nature, will not only be able to separate the curse from the outward creation, so as death and corruption shall be tasted no more, because healing waters will flow from the Glassy Sea, and encompass every place where Wisdom's Offspring shall pitch their habitation: but they shall also be able to *transmute all gross metals into transparent gold*, so as it shall be far more plentiful than in Solomon's time. *This very gross earth on which we now tread shall be made crystalline.* The river that was divided into four heads, which have been cut off ever since Adam was turned out of Paradise, shall now be made to return with a full stream, to bring forth the Seed of Gold, Bdelium, and the Onyx Stone in a Sparkling Glory. Mansion-houses here shall be built, and goodly tents pitched, which shall exceed all the structures which have ever yet been; for these dwelling-places shall be magical, sometimes visible and other times invisible, according to the pleasure of the blessed inhabitants, who dwell therein in everlasting security."

This, my brethren, is a confirmation of that which I have told you. Adam (had he continued paradisaical) was to have done, therefore God's purpose will stand, and as Adam the first failed, God himself became man, in order that this world should not remain *part evil* and part good beyond the time he decreed, when he caused Man (*his Son*) to become an angel, with a corporeal body, and to be the vanquisher and exterminator of all the evil which the Fall of Angels had introduced: and therefore you see, my brethren, that God in Christ will in the sixth day of the New Creation, bring forth as many men (for to restore the earth and its creatures to its Sabbath of rest) as was manifested in the first creation, and as one man, even Adam, was the first, so one man and the very same Adam I believe, will be again the first, and Scripture characterises him under the names of Shiloh, Elijah, and Branch of Righteousness; which terms are all synonymous, and imply the Anointed of God.

NOW—you, my brethren, who are Philadelphians indeed, I have one word more to say to you, and that is, to

request you will concur with me in the republication of the works of Mrs. Jane Lead, which having been given by the inspiration of God, are therefore sacred, and from which they become *truly* Scripture. Moreover, as the instrument through whom they were given had a mind like that of St. John, and her experience being the same, in consequence of which, she had the most mystical parts of his Revelations, explained to her by the same Spirit which delivered them to him. Now this being the case, I therefore think it our duty to have all that she wrote collected, printed, and revered as the True Teaching of the Spirit of God, inasmuch as we reverence John's Revelation, which was given to him at a very late period, and since the ascension of Christ: and therefore some of the early Fathers and a Council, doubted it to be canonical. Consequently, we must not seek *to Councils or to the Bishops*, to know whether we are to receive Jane Lead's books as the written word of God, but we must have recourse to a more sure and infallible witness, which is the Spirit of God in each of our own hearts; and if we consult that, it will soon convince us that her writings are derived *from no other fountain than the living GOD*: and if so, (which is certainly the case) is it possible for you, my brethren, to say, "*We have no need of them*," because, as you conceive, a greater light has now come; at that rate, the same argument would totally exclude the whole of the Old Testament, because the Gospel of Christ, which brought Life and Immortality to light, succeeded it.

These hints I think sufficient, therefore I leave this important matter with God, and your hearts, and will acquaint you, that I believe I can furnish a copy of each book she wrote, if you, my brethren, will contribute to have them printed:—for it has not been the will of God, *as yet*, to endow me with a redundancy of money, and therefore my purse cannot go far towards it, but my heart, and all the powers I possess, shall go to the utmost. Therefore do not, I beseech you, delay to undertake it: for remember, that the Elect will be gathered together to a particular corner, while the judgments of God are every where around the Egyptians, Babylonians, &c. Then will come the time that we shall enjoy the blessed writings of Jane Lead, which, with Joanna Southcott's and the Bible, will be a feast of feasts indeed, for each of them will interpret the other.

Now I will insert what my brother, an old Knight Templar, caused to be inserted in the Sunday Monitor, of the 30th October. It is a quotation from Hardy on the Prophecies, printed in London, 1770.

Hardy, speaking of the *Sealing*, saith: "I cannot but express my hopes that our Dissenters, before the grand DAY OF SEALING COMES, will lay aside their *unreasonable* prejudices against our present practice, lest they may then object against it, and refuse to be then SEALED, for the same plain reason that they break the peace of the church now." He then adds, "What a comfort is it to be assured from this prophecy, that let the tribulation our SAVIOUR spake of happen when it will, and let it rage in ever so violent a manner, the servants of God *shall be protected*. We shall be indeed just as safe as those Israelites were, who were spared by the destroying angel, who slew the first-born throughout the land of Egypt, but touched not those who had sprinkled the blood of their Passover upon their houses."

(Now you that despise the SEALING by Joanna Southcott, does not this of the Israelites seem simple to you; pray, don't you wonder how they could be such fools as to obey Moses in this simple thing?)

I suppose that our brother the Knight Templar, had the above inserted, on account of its applicability to that, which Mrs. Southcott has been *ordered* to do, to those who believe in her mission, even as the Israelites believed in Moses. Our prophet SHILOH, who is that Moses the former prophesied of, and who in like manner will deliver all his brethren, and secure them from the destroying angel that will as certainly go through every land as that did through Egypt; and I think the destruction which came on Jerusalem for the rejection of Christ, was only a type of that DREADFUL destruction that will be the result of the rejection of *this present anointed of God*: and he will as certainly be rejected as Christ was. And take as my opinion also, that even as Joseph and Mary were ordered to depart out of Judea till those were dead who sought the child's life, so in like manner will this child depart from us (but to heaven again) and return in due time, *in a fiery chariot*, even as Elias ascended in one, for this is also that Elias which was to come. And further receive

from me (and let it have weight with you I entreat) that whilst he is gone, **WILL BE THE TIME**, *that awful time, when false Christs will arise, and deceive, if it were possible, the very elect; and I fear, my brethren, that some of us will find it a hard matter to stand, and THOSE will assuredly fall who have not the virtues of Jesus Christ within them*, by which they only can be the true waiters for his return, that their *bodies* may then be also redeemed as well as their souls. Therefore you see, O my brethren, you see how absolutely necessary it is for the inward man to be clothed with the righteousness of Christ, because nothing else will avail in that day, or stem the dreadful tide, *which will unavoidably come upon ALL FLESH*. Consider this,—O ye!—**THE INHABITANTS OF THE WORLD.**

THE HISTORY OF THE SERPENT AND EVE DISCUSSED.

I intend here to shew my readers that the Tree of the Knowledge of good and evil, as it alludes to Adam and Eve, is not literal, but that a tree of fruit is only made use of by Moses, to convey to the carnal-minded Israelites, (which those were that he led through the wilderness) such a sense of the Fall as would be most impressive upon them, for they were incapable from their grossness (as is too much the case with the Gentiles as well as Jews) to have the Fall represented as it really was. But you may say, if we admit that Moses could write that which he knew was contrary to the truth, how can we depend on his account of the creation? I answer, that Moses writing on the fall of man allegorically, no more invalidates him, than Christ speaking parabolically, or the Scriptures representing God himself, who is the Supreme Eternal Spirit, as having ears, eyes, hands, and fingers; it also relates as if he had a local motion, affections, and passions, and many other such like things. Now, will you say these are true, or only adapted for vulgar capacities? Now if Holy Scripture does not scruple to depart from truth in such important things, what should hinder Moses from using the same liberty in his description of the first declension of Adam, and the total fall of him and Eve; since matters stood so that the people could

not understand, nor bear a plain and theosophical explanation of it.

Nor was this method only used by the penmen of the sacred Scriptures, but it was customary for the heathen philosophers also, to instruct their young scholars in a gross and popular manner. Nor did they admit them *to the interior sense of things*, till they had gone through a due course of subjection and discipline. They had various ways of concealing truth, sometimes by figurative and symbolical speech, and sometimes by a low and popular representation; and the Scripture bears witness of Moses, *that he was learned in all the Egyptian wisdom*, and they were the most learned in the world, *and were peculiar for a symbolical and hieroglyphic representation of things*.

It is a crime to use dissimulation to the prejudice of another: but what just or pious man ever scrupled to deceive children or lunatics, when thereby they contributed to their safety and welfare? And why should not the rude and untractable multitude be dealt with after the same manner? Especially when the subject requires it, and there is a greater opportunity of *doing good*. There is something more sacred and inviolable in the nature of goodness, than in that of truth (as it relates to expression) when it is impossible, in consequence of the real harm it may do to join them together, the latter must give place to the former.

Had Moses entered into a truly spiritual and theosophical explanation of the Fall to his people, don't you think it would have been just like my going into a field of brick-makers, and delivering to them the most mystical part of what is contained in this book. Now would they not look upon me as those carnal Israelites would have done upon Moses, and thought he had been relating the most absurd and ridiculous things, and have treated him with laughter or disdain, and so have rejected to their inconceivable damage, this sacred prophet as a trifler. **AND YET THESE DOCTRINES ARE TRUE**, though unprofitable and improper for the vulgar and carnal; therefore those which Moses had substituted in their room were of the greatest benefit to his people, and well adapted to their apprehensions and capacities; therefore,

in changing them, *when the matter required it*, I think Moses acted the part of a sincere person, as well as performed the will of God, and proved himself one who had a generous love for mankind. Without doubt he initiated Joshua and Caleb into the deep mysteries, and they undoubtedly revealed them again to such as were capable. For even to this day, the Jews prohibit the vulgar and unspiritual to read the deep mysteries contained in their Cabala, &c. which appears to have been the case from the beginning, as is evident from Ezra, who is translated Esdras in the Apocrypha.

Now I trust I have sufficiently paved the way for a favourable reception of what I have to offer on the Serpent and Eve.

I have learnt that the word *tôb* in the Hebrew signifies good, and that it also is sometimes taken to signify pleasure. As, in Eccles. ii. 1. "I said in my heart, Go to now, I will prove thee with mirth; therefore enjoy (*tôb*) pleasure, and behold, this also is vanity."

Thus the terms good and evil may be used to denote pleasure and vice, and therefore the Tree of the Knowledge of Good and Evil, from whose Fruit JEHOVAH commanded Adam and Eve to abstain, may be the knowledge of vicious pleasure. The temptation may imply suggestions subtilly insinuated into Eve by incontinence, which prevailed over her, soon after she was formed, which is no wonder to me, since I am satisfied she was divided from Adam in consequence of such a previous desire in him: which potent desire had such an effect upon his celestialty, that it rendered him from its intenseness, or rather it brought his divine senses into a complete stupor, which may truly be termed "a deep sleep:" now in this state was Adam, when he brought forth his Eve: and I conceive the separation of Eve was affected by his imaginative faculty, which was then, if I may so say, a hundred times more powerful than what it is now in pregnant women. And we evidently see, that by the power of imagination now, that sometimes even hideous monsters are produced, not to name the impression of fruits on the bodies of children, which every season at the time that particular fruit is ripe, the same also appears as ripe on the person.

Therefore it is by no means incredible that Adam, when he had both essences in himself, was capable by the power of his will and imagination to do wonders, and them too, far beyond our conception in our present degraded state. Indeed all that I have stated in this book as the prerogatives and will be the endowments of the First Born, were Adam's, whilst he had free access to the Tree of Life, for it is the fruit of that tree that will make us—GOD LIKE—for to be—

To return—It is my opinion, that after Adams's female essence became a distinct creature, that God laid a restriction upon him, which was, that he should not have knowledge of Eve till a certain period had elapsed, for if you do, says God, the mighty God of Love, "in that day thou wilt surely die: (in this expression, my friend, see the love). That is, I conceive if whilst the sensual appetite was upon Adam, he gratified it, it would wholly separate him from the divine life. Therefore, that he might recover from the evil he had already sustained by Desire, the God of Love enjoined him that act of mortification. View this once more my friend, then understand that I am supported in believing the time of Adam's restriction was forty days, because Christ, who did the reverse of all Adam had done, and overcame every thing by which Adam was overcome, went in the wilderness it is said, to be tempted of the Devil forty days.

I therefore do not wonder that Incontinence should, in the interim, prevail over Eve, for Satan knew that Adam was completely sensible of his duty, *but Eve not so much so*, and therefore he was not backward in applying himself imperceptibly to her mind, which he had the greater opportunity of doing, in consequence of the weakness she unavoidably laboured under from Adam's previous declension. And I conceive that when Satan had brought her mind into the same state as he formerly had done Adam's, when Adam fell into a deep sleep, he then could more suitably to his design, magnify the beauty of the Serpent, and set Eve's powerful imaginative faculties at work, as he had before done Adam's. He had all this time, I think, let Adam alone, because he had designed the utter extinction, if possible, of the true human nature by means of the Serpent; therefore he took this opportunity, if I may so call it, of bribing the Serpent, or it might be, by Eve's imagination she attracted the Serpent, who

was then inspired by the Devil to make use of delusive arguments, by which EVE was *overcome*,—consequently the fruit was good, *i. e. pleasurable*. She then becoming *practically* acquainted with vicious pleasure, and Satan having gained the conquest that *he intended*, he then readily applies himself powerfully to Adam, and caused Eve to drive female reserve from its post; then she seeks (ALSO) the caresses of Adam. He, overcome by the like inordinate desires, readily consents to the mutual gratification, and gives a loose to sensual enjoyment. Then began the full knowledge of good and evil: for then they taste good; for the pleasures of sense, absolutely considered, are desirable and good; and they taste evil also, for moral evil was blended with the pleasure. Thus they become in some measure, as Gods, to know good and evil, but they paid too high a price for their knowledge, by being thereby unavoidably compelled to part with well regulated desires and the Divine Life, to purchase it. YOU that are spiritual, may see, thus it was Adam and Eve AND US ALL fell, and became *practically* acquainted with evil: which, O happy had it been had we remained contented by knowing it only, as the angels know it. Yet nevertheless rejoice, O Man, I say rejoice, and thrice bless that Great GOD, who is wondrous in all his ways, and therefore has made thy Fall the means of bringing himself *greater Glory*, and THEE—*additional* Honour, Majesty, Might, Power, and DOMINION. Oh! who that reads, can with me dive into that immeasurable depth into which my spirit now is led, whilst I contemplate the insuperable Love of God, which is indeed the Wonder above all Wonders. The Grace, most stupendous, Act, truly and only of a God, whose nature is Love, and that Love infinite.

Sink thou here, O my soul, into the dust, into the darkness and shadow of thy own worse than nothing, and touched by a ray of *this Grace*, adore—in deepest humility, melt in gratitude—flame in love,—dissolve in rapture. THEN, rise again and recollect, and contemplate thy first Royal Extract and Divine Original, and thy new birth again *thereto!* and think of acting and demeaning thyself on *every occasion* agreeable hereto, so as may adorn *thy high profession and calling*, and in an eminent manner become the Gospel of Christ, thy head *and pattern*. Enter into Christ thy way, follow the Holy Spirit

thy guide and thy provision, for this arduous course; *resign thy will, thy wisdom to his, thy imperfect to his perfect act*, who will himself give thee to will and to do, yea, himself will and do in thee, according to the will of God, *who will* RE-UNITE THY BROKEN HALF, and restore thee to thy original being *in God*—AGAIN.

O thou Wedding Chamber of God, and Bride Chamber of the Children of God! wherein the Holy Communion—WITH HIM, and the Communion of Saints with each other is celebrated, the Marriage of the Lamb and Bride is solemnized! O thou Dove of God! the richest Essence and Efflorescence of the Divine Life and Love! and Fund of Exstatic Joy, and *ever new* Delights!

HOLIEST OF HOLIES, *and Inmost Paradise of Paradises, Open? Condescend! in Grace admit!*

But oh! where are we?—whither are we tending? Here—lower, my soul, thy aspiring but fainting wing, or drop thy pen or divert its current. Thy subject IS TOO GREAT, *thy light is too dazzling, its height and depths are unfathomable, its glory unspeakable, its grace incomprehensible.*—AND—is this thy Gift then, O God our Father, O God our Saviour? Is this thy Gift to MAN? Canst thou condescend so low, *to give thy own Spirit, thy own Life and Nature* to be participated by thy fallen and sinful creature? Who can believe it? Who dare take it? but that thyself has said it, *thyself hast commanded it.*

O WONDER, TRULY ABOVE ALL WONDERS!—
AMEN! AMEN!

FINIS.

